

MANUAL
OF
EPISCOPAL CEREMONIES

BASED ON THE

CÆREMONIALE EPISCOPORUM
DECREES of THE SACRED CONGREGATION OF RITES
AND
APPROVED AUTHORS

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Preface to the First Edition

THE EPISCOPAL CEREMONIES, set forth in the following pages, are based on the *Cæremoniale Episcoporum* and the *Pontificale Romanum*, on the authentic decrees of the Sacred Congregation of Rites, and on the approved writings of standard liturgical authors.

The work, as first planned, was to be a revised edition of "Pontifical Ceremonies" by the Rev. J. Hughes, Dean of St. Patrick's College, Carlow, Ireland, published in Dublin, 1850. Some parts of this work have been retained, but for the most part it has been recast and enlarged, and the opinions of Martinucci, De Herdt, Favrin, Schober and other approved authors have been so interwoven that the book is substantially a new work.

Special attention has been devoted to the things to be prepared for the various ceremonies, with the view of rendering the "Preparations" complete as to matter and practical in style of presentation. The advantages of this feature will be experienced by the episcopal master of ceremonies who is often obliged to leave the preparations in charge of a lay sacristan.

Grateful acknowledgment is hereby made of the receipt of valuable suggestions from bishops and abbots, as well as priests, secular and regular, who examined the advance sheets of the publication, and without whose generous co-operation the completion of the work would have been impossible. Additional corrections and suggestions for the improvement of

the manual will be gratefully received and carefully considered for embodiment in a subsequent edition.

If what is set forth in the following pages will be of assistance to others, and will contribute something to the glory' of God by instructing His ministers and effecting a more exact observance of the Rubrics in the public worship of His Divine Majesty, the purpose of the compiler will have been fulfilled, his labors fully requited.

“All that belongeth to the rights of the God of heaven, let it be given diligently in the house of the God of heaven.”
— *1 Esdras*, 7, 23.

Preface to the Third Edition

The scope, plan and arrangement of former editions have been retained but changes and additions in accordance with the Xew Code have been made, and recent decisions of the Sacred Congregation of Rites have been embodied. A word on Domestic Prelates has been added, and a list of days on which the Pallium is to be worn has been inserted. The references to Martinucci are based on the latest edition by Menghini, a work that has elicited the highest praise from Pope Benedict XV.

Grateful acknowledgment is again made for valuable suggestions from prelates and priests.

The Author.

St. Vincent Archabbey,
Feast of the Assumption,
August 15, 1925.

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PART I

Usual Episcopal Ceremonies

CHAPTER I

Low Mass celebrated by a Bishop

■

I

ARTICLE I

Preparations

1

||

I. On the Altar

f1

1. Four, or at least two lighted wax candles¹.
2. In the center: chasuble, stole, cincture, alb and amice, covered with a veil of the same color as the vestments.
3. On the epistle side: the pectoral cross on a salver.
4. On the gospel side: the maniple. (For Requiem Mass it is placed with the other vestments.)
5. The Missal open at the proper place.
6. The altar-cards should be removed, if the Canon is used.
- M
- H

II. On the Credence

f1

1. The chalice.
2. The cruets with wine and water.
3. The basin and ewer with a towel.
4. Torches, or two large candles.
5. Tray for the bishop's biretta and zucchetto.
- H
- M
- H
-
- M

III. In the Sanctuary

I

The kneeling-desk with cushions, covered with a green cloth, on which the Canon and the bugia (with lighted wax candle) should be placed.

H

M

When black or violet vestments are used, the color of the draping on the kneeling-desk should be violet.

¹ On feasts of semi-double or lower class four candles may be lighted, but two will suffice; on other festivals at least four should be lighted.

4 3 h

H

ARTICLE II

The Celebrant

- 2 When a bishop celebrates Low Mass, he observes practically the same ceremonies as a priest except in the particulars set forth in Art. II and III. He vests, not in the sacristy, but at the altar. He puts on the ordinary vestments, but does not cross the stole. He does not wear any pontifical insignia except the pectoral cross, which he puts on before the stole with the prayer *Munire, etc.*, and the ring, for which no special prayer is prescribed. After *Indulgentiam, etc.*, he receives the maniple, but says the prayer for the same immediately after putting on the chasuble.
- 3 The bishop makes a profound bow, or a genuflection if the Blessed Sacrament is present, and begins Mass. In the *Confiteor*, at the words *vobis fratres, etc.*, he turns slightly toward the chaplains. Instead of *Dominus vobiscum*, he says *Pax vobis*, provided *Gloria in excelsis* has been said. In the Canon, after *una cum famulo tuo Papa nostro N.*, he adds: *el me indigno servo tuo*, without naming the bishop of any diocese. In distributing Holy Communion, he permits each communicant to kiss his ring. The bishop washes his hands after the ablution, before reading the *Communio*. If the server is not a cleric, the bishop himself covers and uncovers the chalice, pours in wine and water, etc. (24, 5.)
- 4 At *Sit nomen, etc.*, the bishop makes the sign of the cross on the breast with his thumb; then from the forehead to the breast and shoulders, in the usual way, saying: *Adjutorium, etc.* At *Benedicat vos* he raises his eyes and also his hands, which he extends and joins, inclines his head and, turning to the people, blesses them first on the epistle side, then in the middle, and finally on the gospel side. After the last Gospel, he descends *in planum* where he bows (genuflects) before and after divesting. He does not wash his hands after Mass.

Should the bishop celebrate Mass at an altar where the Blessed Sacrament is exposed, he vests and divests in the sacristy and wears his biretta as far as the entrance to the sanctuary, or chapel; or he vests at a credence somewhat removed from the altar. At this Mass he does not bless the ministers. 5

In Low Mass for the Dead, the bishop takes the maniple immediately after the cincture, saying *Merear, etc.* He gives no blessing except after washing his hands before vesting. 6

On special occasions, as at ordination or the like, if the bishop vests pontifically for Low Mass, he does so at the faldstool. Furthermore, after ascending and kissing the altar at *Aufer a nobis, etc.*, he kisses the text of the Gospel. At the *Lavabo* he wears the mitre. At the Blessing he takes mitre and pastoral staff. After the Blessing, the bishop begins the last Gospel without mitre and staff, saying *Initium, etc.*, and, having received mitre and staff, continues the Gospel as he proceeds to the faldstool. But if it be a proper Gospel, he reads it in full at the altar. (Cf. 291, 13.) 7

ARTICLE III

The Chaplains

8

Two priests, or at least two clerics, in surplice, should assist at the Low Mass of a bishop in order that the function may be performed with dignity. But as it happens that there is sometimes only one, we shall divide this subject into two sections, premising as a general rule that the preparations, mentioned above (1), be carefully made, and that two acolytes may assist at the washing of the bishop's hands, offer wine and water, and ring the bell as at ordinary Low Mass.

A. TWO CHAPLAINS

Preparation for Mass

The two chaplains receive the bishop at the door: the first gives him the sprinkle, kissing it, and then the bish- 9

op's hand, and when receiving it, the hand and then the sprinkle. They kneel while the bishop sprinkles them, rise and accompany him to the kneeling-desk, where, after the prescribed reverence to the altar (271), the first takes the bugia and the second the Canon, and both kneel. The second opens and holds the Canon until the bishop has finished the preparation, the first taking care to turn the leaves. After the preparation, the first places the bugia on the altar, beside the Missal, and the second places the Canon open at *Aufer a nobis* against the door of the tabernacle.

Vesting

- 10 When the bishop rises, the first removes the pectoral cross, presents it to be kissed by the bishop and places it on the altar; the second takes the bishop's mozetta and places it on the kneeling-desk¹. The bishop puts on the biretta and washes his hands, while all kneel (except canons and prelates), until they have received the blessing. The first chaplain removes the ring with *oscula* (272, 1—4) before the bishop washes his hands, and replaces it with *oscula* immediately after he has washed them. In Masses for the Dead the chaplains omit all *oscula*.
- 11 The first chaplain, with the prescribed reverence to the bishop³ and the altar (271), ascends, removes the veil with which the vestments were covered and gives it to the second, who lays it aside. Thereupon he takes the amice⁴ and makes a reverence to the bishop, kisses it near the cross

¹ "Dignior a dextris." (De Herdt, Prax. Pont., I, 224.)

⁵ If a bishop celebrates outside of his diocese, he wears the mantelletta which, when removed, is placed on the credence. (De Herdt, Prax. Pont., I, 224.)

^s If the Ordinary officiates, a genuflection is made to him; if not the Ordinary but another bishop officiates, the ministers and clergy bow to the officiating bishop. In the United States the custom prevails of making a profound bow, instead of a genuflection to the Ordinary officiating or assisting at Mass, Vespers, or other functions.

⁴ If more convenient, the second chaplain may hand the vestments to the first who vests the bishop with the aid of the second.

and gives it to him. He places the alb on the bishop, adjusts it and fastens it with the cincture¹. He takes the pectoral cross, kisses it on the back, presents it to be kissed on the front, and suspends it from the neck of the bishop. He kisses the cross of the stole on the side, presents it to be kissed in the middle by the bishop and, with the aid of the second, fastens it with the cincture without crossing it in front. He then takes the chasuble, fits it on the shoulders of the bishop and fastens it with the assistance of the second. The second takes the maniple, and both kneel *in piano*.

The Mass

The chaplains answer at the psalm *Judica* and at the *Confiteor*. After *Indulgentiam*, the second rises, kisses the maniple at the side of the cross and presents it to be kissed in the middle by the bishop, fastens it on his arm and afterwards kisses his hand. At *Deus tu, etc.*, the chaplains incline and at *Oremus* raise the vesture of the bishop when he ascends the altar. 12

The first chaplain goes to the Missal, holds the bugia and points out what is to be read; the second remains on the left, slightly to the rear of the bishop, and turns the leaves of the Canon. Whenever the bishop genuflects, the second supports him, placing his hand under the arm of the bishop. Both genuflect with the bishop³ When the bishop says *Pax vobis* (or, if *Gloria* is not said, *Dominus vobiscum*), both answer *Et cum spiritu tuo*. 13

Gospel and Offertory

While the bishop says *Munda cor meum*, the first carries the bugia and the second the book, and both genuflect 14

¹ In Low Masses for the Dead, the maniple which was placed under the cincture on the altar is now put on without *oscida*. (De Herdt, Prax. Pont., I, 224. — Martinucci-Menghini, lib. II, c. V, art. I, n. 9. Nota. Ritus cel. Miss., I, 4.

³ De Herdt, Prax. Pont., I, 224. — According to Martinucci (ibid.), the chaplain that holds the bugia does not genuflect.

in the middle as they pass to the gospel side. The second, after *Sequentia, etc.*, stands at the right with hands joined and supports the bishop if he genuflect. The first stands at the bishop's left and presents the book to be kissed by the bishop after the Gospel. During the *Credo*, the first stands at the bishop's left, the second at the bishop's right.

- 15 When *Oremus* has been said, the first remains at the book, the second goes to the credence and brings the chalice to the altar. He takes the corporal out of the burse and gives the latter to the first to place it before the candlesticks; unfolds the corporal and, taking the veil, folds it, lays it on the altar and gives the paten to the bishop with *oscula*². He wipes the chalice, pours wine into it and, presenting the water to the bishop, says: *Benedicite, Pater Reverendissime*, pours some drops of it into the chalice, which he wipes and gives to the bishop with *oscula*. He covers the paten with the purificator and the chalice with the pall. He places the Canon at the epistle corner and descends to minister at the *Lavabo*.

- 16 While the bishop says *In spiritu humilitatis, etc.*, the first goes to minister the towel at the *Lavabo* (10). The second points out the *Suscipe, etc.*, and takes the Canon to the gospel side, where he hands it open at the Preface to the first, who has meanwhile pointed out the Secret Prayers to the bishop. The first removes the Missal and places the Canon on the stand, the second removes the bishop's zucchetto and places it on the tray prepared for it on the credence. Both incline at the *Sanctus*.

¹ If a cardinal or some great dignitary entitled to kiss the Gospel be present, the first, as soon as the bishop has kissed the text, takes another Missal already prepared and, observing the usual ceremonies, presents it to be kissed by the dignitary.

² In the Mass for the Dead there are no *oscula*, nor is the water blessed. In Low Mass before the Blessed Sacrament exposed there are likewise no *oscula*, except of the paten, the chalice and the hand of the bishop at the Offertory, and the paten and the hand after the *Pater Noster*.

Sanctu

Two torch-bearers kneel in the sanctuary from the *Sanctus* until the Precious Blood has been consumed. At the *Memento* both chaplains retire a little and at the Elevation the first sets down the bugia, kneels on the step and raises the chasuble at the elevation only of the Host and the chalice (not at the genuflection). The second kneels on the right and does the same, but rises after the elevation of the Host, genuflects, and uncovers the chalice; he covers it again after the Elevation and genuflects with the bishop. 17

If there are no torch-bearers, the second chaplain, after the *Sanctus, etc.*, lights the two large candles on the credence, which are not extinguished until after the Communion. At the Memento for the Dead, the chaplains step back slightly from the altar. The second uncovers and covers the chalice as occasion requires. 18

Toward the end of the *Pater Noster*, the second chaplain takes the paten, wipes it with the purificator and gives it to the bishop with *oscula*. Then he uncovers and covers the chalice as directed in the Missal. If a dignitary to whom the *Pax* should be given be present, the first chaplain passes to the right, takes from the credence the *Instrumentum Pacis* (the Pax, see Glossary), approaches the bishop and, kneeling, puts it on the altar, holding it outside the corporal with one hand. When the bishop has kissed it, saying *Pax tecum*, he answers *Et cum spiritu tuo*, and, taking the *Pax*, wipes it with the veil which is attached to it, genuflects and goes to the person who is to receive it, to whom, without making any reverence, he presents the *Pax* to kiss, saying *Pax tecum*. He then covers the *Pax* with its veil and makes the prescribed reverence (271, 1—3). If several prelates be present, he gives the *Pax* to each in the manner just described and then returns to the book. 19

1 "Pax datur Prelatis æqualibus et superioribus Episcopo, non vero inferioribus." (Mart. V, c. 6, Art. 2, η. 42.)

Communion

20 At *Domine, non sum dignus* the chaplains incline and strike their breasts. Both incline profoundly while the bishop consumes the Sacred Host and the Precious Blood. The second uncovers the chalice, genuflects, places the zucchetto on the bishop after he has consumed the Precious Blood, provided there be no one to receive Holy Communion, and ministers at the ablution. (If there is some one to receive Holy Communion, the second covers the chalice, puts on a stole, takes out the pyx with the usual genuflections and, kneeling on the highest step of the altar, recites the *Confiteor*. The first lays down the bugia, kneels on the highest step until the *Indulgentiam, etc.*, rises, and without stole holds the paten as usual.) The first places the Canon in the middle and transfers the Missal and the bugia to the epistle side. The second ministers at the washing of the bishop's hands, takes the pall and chalice-veil and goes to the gospel side; he purifies and arranges the chalice and carries it to the credence. The bishop washes his hands, says the prayers as usual, after which the first closes the book and passes to the middle to kneel and answer at the Blessing.

Should there be a proper last Gospel, the first transfers the Missal to the gospel side. If the last Gospel be the ordinary one, *In principio erat Verbum, etc.*, the second holds the Canon, standing at the bishop's left; the first, at the right of the bishop, holds the bugia. At *Et Verbum Caro factum est*, the second, if holding the book, does not genuflect.

21 After the Gospel, both descend with the bishop. The second takes the maniple with *osculal* and places it on the altar. The first, with the usual *oscula* (272), takes the other vestments from the bishop and hands them to the second, who places them on the altar and covers them with the veil. When the bishop is divested, the first puts on him the mozetta and the pectoral cross and hands him the

¹ In Masses for the Dead, the maniple is taken off after the chasuble. (Cær. Ep., lib. II, c. 11, n. 9.)

biretta with *oscula*. The bishop goes to the kneeling-desk and both chaplains assist at the thanksgiving with Canon and bugia as at the preparation. Finally, they accompany the bishop to the door.

B. ONE CHAPLAIN

The chaplain should familiarize himself with the duties of the chaplains, as set forth in Art. II, A. He observes especially the following points: 22

The chaplain receives the bishop at the door, hands him the sprinkle (9), accompanies him to the kneeling-desk, opens the Canon and holds the bugia while the bishop reads the preparation ; he places the mozetta on the kneeling-desk and ministers at the washing of the bishop's hands. He vests the bishop with the prescribed ceremonies (10-11). When Mass begins, he takes the maniple, kneels at the left of the bishop and rises at the proper time to put it on (12). The chaplain assists at the book, holds the bugia, etc., and at the proper time transfers the Missal with the bugia on it, unless an altar-boy carries the Missal to the gospel side. At the Gospel, he assists at the bishop's left and holds the bugia.

After the *Offertorium*, he places the bugia on the altar, near the book, and goes to the right where he does all that is prescribed for the second chaplain (15). While the bishop is saying *In spiritu, etc.*, he descends and prepares for the *Lavabo*. He answers at *Orale fratres* and afterwards assists with the bugia at the book, puts the Canon on the stand for the Preface and removes the zucchetto, which he places on the tray prepared for it on the credence. At *Qui pridie*, he puts down the bugia and goes to the right to assist at the Elevation. He raises the chasuble slightly at the elevation only of the Host and chalice (17). When the chalice is covered, he genuflects and returns to the book, where he again genuflects. 23

At *Per quern hæc omnia*, he genuflects, goes to the right with the proper genuflections to uncover and cover the chalice, and remains there as the bishop should turn the 24

leaves of the Canon. At the end of the *Pater Noster*, he takes the paten from beneath the corporal and hands it to the bishop with *oscula*. (On the distribution of Holy Communion, cf. 20.) He ministers at the ablution, goes to the gospel side, puts the Canon in the middle, replaces the Missal on the stand, carries it with the bugia to the epistle corner and assists at the washing of hands. He again goes to the gospel side, purifies and covers the chalice, carries it to the credence and returns to the book, assists at the Blessing and at the last Gospel. Finally, he assists the bishop at the thanksgiving and accompanies him to the door.

H It may prove of advantage to quote the following *Decree*:

1. "Clericus, qui loco Cappellani Episcopo vel Prælato in Missa lecta, aut alii Sacerdoti in Missa cantata sine Sacris Ministris inserviat, saltem tonsuratus esse debet, si alius Minister in Sacris in promptu non sit.

2. Clericus ipse omnia explere potest, quæ in Cæremoniali Episcoporum, lib. I, c. 29, dicuntur, pro Missa ab Episcopo lecta, his exceptis: a) Calicem ante Offertorium non abstergat; b) nec vinum nec aquam in eo infundat; c) nec Patenam cum hostia, nec Calicem Celebranti tradat; d) Calicem, infra actionem, numquam tangat; neque pallam super eum ponat aut ab eodem removeat; e) post ablutionem, Calicem non abstergat (abstergente ipso Celebrante), sed tantummodo illum componat, more solito, et velo cooperiat cum bursa, et ad mensam deferat.

3. Calix pro Missa lecta, sicuti et pro Missa cantata sine Sacris Ministris, velo et bursa coopertus in abaco statuatur, amoto abusu illum non velatum retinendi, et ad Altare discoopertum deferendi.

4. Calix ipse, post Communionem a Celebrante rite abstersus, a Clerico ministrante suis ornamentis instrui poterit, ac velo et bursa coopertus in abacum deferri.

5. Si vero Clericus Sacra non sit Tonsura initiatus, poterit, quidem ab Episcopo aut a Prælato in Missa lecta uti Minister assumi, sed eo in casu Calix velatus ante Missam ad Altare deferatur, et more solito in medio mensæ super corporale statuatur; Clericus vero non tonsuratus ita se gerat ut in Missis a simplici Sacerdote celebratis. Poterit autem ad Missale Celebrantem adsistere, folia vertere, palmatoriam sustinere; Calix autem, ab ipso Celebrante suo tempore abstersus et velatus, ac in medio mensæ collatus, absoluta Missa, in sacristiam deferatur." (S. R. C., n. 4181, Decr. Auth., Vol. G.)

CHAPTER II

Low Mass in Presence of the Ordinary or of a Cardinal, Papal Legate, or the Metropolitan¹

A kneeling-desk for the bishop is placed before the altar, slightly to the epistle side. Before the bishop takes his place at the kneeling-desk, the celebrant may place the chalice on the altar and open the Missal. He descends and makes a profound bow to the bishop, and at a sign from him begins Mass. In the *Confiteor*, instead of *Vobis fratres* and *Vos fratres*, he says *Tibi pater* and *Te pater*, turning to the bishop. The server answers as in other Masses. After *Oremus* he bows to the bishop, and ascends. Mass is said as usual, except that after the Gospel the bishop (not the celebrant) kisses the book, brought to him by the server and says *Per Evangelica dicta, etc.* At the *Pax*, the server, kneeling, offers the *Instrumentum Pads* to the celebrant, who kisses it and says *Pax tecum*. The server answers *El cum spiritu tuo*, and carries it to the bishop and, kneeling at his right, says *Pax tecum*. The bishop kisses it, and the server rises, bows to the bishop and returns to his place. In some places the *Instrumentum Pads* is not used and the *Pax* is omitted at Low Mass. At a sign from the bishop, the celebrant gives the Blessing to the people “a *parte ubi episcopus non adest.*” At the end of the Mass the celebrant, standing at the foot of the altar, makes a profound bow to the cross, or a genuflection if the Blessed Sacrament is in the tabernacle, and, *capite tecto*, bows to the bishop and returns to the sacristy.

¹ Mass in presence of a bishop outside his own diocese is said in the ordinary way; the celebrant when he approaches and when he leaves the altar bows, *capite tecto*, to the bishop.

CHAPTER III

Pontifical Vespers at the Throne

ARTICLE I

Preparations

26

I. At the High Altar¹

1. Six wax candles, lighted.
2. Altar-cover of the same color as the vestments. This is a cover, used to protect the linen altar-cloths².
3. Antependium of the same color as the vestments.
4. On the middle of the altar: cope, stole, cincture, alb and amice; the vestments covered with a veil of the same color as the cope.
5. At the gospel side: the precious mitre.
6. At the epistle side: the gold-cloth mitre, pectoral cross, ring³ and morse, each on a salver. (Morse, Salver, see Glossary.)
7. At the gospel corner of the altar: the pastoral staff.

II. At the Altar of the Blessed Sacrament

1. Kneeling-desk, draped in green.
2. Six wax candles, lighted.

III. On the Credence

1. Vesperale, or Missal, for the Oration, etc.
2. Bugia.

¹ The *Cæremoniale* supposes that the Blessed Sacrament is not present on the high altar while Pontifical Vespers are celebrated, unless it be a ceremony *Coram SSmo. Exposito*.

« Cæremon. Ep., lib. II, c. 1, n. 13; De Herdt, Prax. Pont., II, 11.

² This supposes that there is a special pontifical cross and a special ring for Mass and Vespers.

3. Vesperale, or an artistic chart, showing the first words of the antiphons to be intoned.
4. Canon for the Solemn Blessing of the bishop.
5. Large tray for the bishop's biretta, etc.

IV. In the Sanctuary

1. The episcopal throne is erected on the gospel side and is draped with silk of the color of the vestments, but not of gold-cloth, unless the celebrant be a cardinal. (Throne, see Glossary.)
2. Before the altar, *in piano*: faldstool (kneeling-desk); farther back, facing the altar, chairs for the chanters.
3. Seats near the throne: on the right for the assistant priest and the first assistant deacon; on the left for the second assistant deacon. These seats must be uncovered¹.
4. Chairs for the clergy, the inferior ministers, the acolytes and the altar-boys.
5. Cushion for the bishop (near the throne) on Pentecost and feasts of the Blessed Virgin.
6. Two candlesticks² (on the altar-steps) for the acolytes.

V. In the Sacristy

1. Cope, surplice and amice for the assistant priest.
2. Dalmatics, cinctures, albs and amices for the two assistant deacons³.
3. Surplices and, if customary, copes for the two chanters.
4. Vestments for the clergy who assist: copes and amices for the prelates; chasubles, cinctures, albs and amices for the priests; dalmatics and tunics, cinctures with albs and amices for the deacons and subdeacons.
5. Surplices for the inferior ministers.

¹ Cærcm. Ep., lib I, c. 8, n. 2. De Herdt, Prax. Pont., I, 57, a.

² "Cum cercis extinctis super gradu altaris." (De Herdt, II, 27.)

³ Custom in this country permits the assistant deacons to wear albs instead of surplices with the dalmatics. — The first assistant does not wear a stole even if he expose the Blessed Sacrament for Benediction. (Cær. Ep., l. II, c. 33, n. 20. Eph. Lit. 1893, p. 366.)

6. Two veils (white, or the color *of* the vestments) for the bearers of the mitre and the pastoral staff.
7. Thurible and boat.
8. Cassocks and surplices for the altar-boys.
9. Holy-water vase and sprinkle. The holy-water bearer should station himself at the main entrance of the church before the bishop enters.

Sacred Ministers

1. Assistant priest, who ought to be one of the first dignitaries of the diocese.
2. Two assistant deacons.
3. Two chanters in surplice and, if customary, cope[†].
4. Two masters of ceremonies.

Inferior Ministers

- | | |
|---------------------------|------------------|
| 1. Book-bearer. | 5. Thurifer. |
| 2. Candle-(bugia)-bearer. | 6. Two acolytes. |
| 3. Staff-bearer. | 7. Train-bearer. |
| 4. Mitre-bearer. | 8. Altar-boys. |

ⁱ De Herdt, Prax. Pont., II, 9, 42; Favrin, Praxis, p. 11

Remarks

1. The bishop vests at the throne. He does not wash his hands or read the prayers while vesting, nor does he wear the gloves or gremial during Vespers.
2. The office of precentor (32) may be performed by the subdeacon of the Pontifical Mass or by another, according to custom, e. g., *Cantor Major*. If the subdeacon be the precentor, tunic, alb, cincture and amice should be prepared in the sacristy¹. (De Herdt, Prax. Pont., II, 8.)
3. In some places the book-bearer, the candle-bearer, the staff-bearer and the mitre-bearer wear plain copes. (Favrin, Praxis, c. 2, Paranda.)
4. If the archbishop officiate in his province, the metropolitan cross should be prepared in the sacristy; also tunic, alb, cincture and amice for the subdeacon who carries it (275).

¹ Si alius lit praintonator. ducendus est ad episcopum in habitu in quo reperitur. (C«r. Ep.. Ub. 11. 7.)

ARTICLE II

Function

PRELIMINARY

It is proper that the bishop celebrate Vespers with solemnity on the eve of festivals on which he celebrates Pontifical Mass, particularly on the vigils of Christmas and Pentecost. He may celebrate also second Vespers, especially on Easter Sunday, Christmas, and the feast of the Titular or Patron Saint¹. 28

The Bishop enters the Church 29

At the appointed hour the ministers who are to assist at Vespers go to accompany the bishop, who should be ready, vested in mozetta or cappa magna. In going to the church, the following order should be observed: Laymen, if they accompany the bishop, precede; next, the altar-boys and inferior ministers; the master of ceremonies, unless he leads the procession; the bishop, walking alone¹*, followed by the train-bearer⁸. The assistant priest, the assistant deacons in choral dress (surplice), and the clergy, follow the bishop. There is no cross-bearer in the procession, unless the celebrant is the Metropolitan (275), nor do the acolytes carry candlesticks⁴* (Cf. 268.)

¹ On the Annunciation or other festival on a week-day in Lent, the second Vespers are celebrated immediately after Mass.

² S. R. C. n. 14 ad 4.

^s For dress of train-bearer, see Glossary, Train-bearer.

⁴ "Neque Crux Cleri, neque candelabra Acolythorum in hac actione deferenda sunt, quam non sit processio, sed accessus. Ideo Archiepiscopo sua Crux præfertur, quia est insigne illius. Quum forte adessem olim in quadam Cathedrali, vidi in associatione Episcopi præire Crucem, cum candelabris, Seminarium, Beneficarios, Canonicos et postremo loco ire Episcopum. Quæsi a Cæremoniario, quare servaretur ordo ille? Respondit, se ipsum invexisse; solemniorem sibi eum videri et ad genium Episcopi accommodatiorem." (Mart. V, c. 4, n. 13, Nota.)

At the main entrance of the church, the *dignior* of the clergy (assistant priest) gives the sprinkle with *oscula* (272) to the bishop, who first sprinkles himself on the forehead, then the clergy¹, beginning with the *dignior*, and the people nearby. All, with the exception of canons and prelates, kneel. In the meantime the church-bells ring and the organ plays (unless it be a ferial office, or an office of the Dead), but there should be no chant¹.

The bishop and clergy do not wear the biretta, but carry it in the hand, unless they are clad in sacred vestments³. If the bishop is officiating in his own diocese, he blesses the people as he passes⁴. The procession advances to the altar of the Blessed Sacrament, where the bishop genuflects *in piano* without a cushion, through reverence to the adorable Eucharist, and kneels at the kneeling-desk (faldstool). The clergy also kneel until the bishop rises⁵. After a short prayer the bishop rises, genuflects *in piano*, bows to the clergy and goes to the high altar. Having made a profound bow to the cross, he prays at the kneeling-desk, and the clergy go to the sacristy to vest: the dignitaries in copes, the priests in chasubles, the deacons in dalmatics and the subdeacons in tunics. The bishop's assistants, too, must vest in the sacristy, as they are not permitted to vest at their seats near the throne⁶.

¹ If a prelate be present, he takes holy water from the sprinkle by contact.

³ "In ingressu Episcopi sonabitur organis, dummodo id functio requirat, sed nulla a cantoribus sacra cantiuncula cantabitur." (Mart. V, c. 6, art. 2, n. 26.)

⁵ Episcopus, cum primum Ecclesiam ingreditur, detecto capite procedet ad locum SS. Sacramenti. (Cær. Ep., lib. I, c. 18, n. 1.) In processionibus intra ecclesiam caput pileolo ex universali consuetudine, nemini autem bireto cooperire licet exceptis celebrante aliisque paratis, qui caput bireto cooperiunt, modo SS. Sacramentum aut reliquia S. Crucis non deferatur. (De Hordt, Prax. Pont., I, 32, 5.)

⁴ Benedictio privata est, quæ datur in via. Hanc dare potest Episcopus in sua dioecesi. (De Herdt, Prax. Pont., I, 35.)

« S. R. C., n. 2331 ad 13.

• S. R. C., n. 2533 ad 3.

When the assistants come from the sacristy, the bishop rises, makes a profound bow to the cross and a simple inclination to the clergy, and goes¹ with the assistant priest and the assistant deacons to the throne, where he sits and puts on his biretta.

Vesting

The second master of ceremonies removes the kneeling-desk¹, and, after making the prescribed reverences to the bishop and the cross (271), ascends to the altar. He gives a signal to the clerics (altar-boys) to advance to the altar in order to carry the vestments to the throne, and removes the veil with which the vestments were covered. The following method of carrying the vestments will be found practical³⁴ At the signal of the master of ceremonies, the clerics advance to the altar and together make the prescribed reverences to the bishop and the altar. The first cleric goes to the second step of the altar, and having received the amice from the master of ceremonies, genuflects, and goes direct to the throne where he bows to the bishop. The second cleric receives the alb, the third, the cincture, and so on; each goes direct to the throne to avoid delay in vesting the bishop¹. After giving up the vestments, they return to their places with the prescribed reverences to the bishop and the altar (271). 30

The bishop has meanwhile laid aside the biretta, the cappa and the cross. The first master of ceremonies takes the vestments, one by one, and gives them to the first as- 31

¹ "Benedicens Choraes." (S. R. C. n. 26S2 ad 19.)

² Two clerics (altar-boys) may remove the kneeling-desk, and at the end of the function replace it. (Mart. V, c. 6, art. 2, n. 31.)

³ "Distribuentur clericis paramenta Episcopi, servando in genuflexionibus usum cujusque loci, idque in accessu et recessu tam de Altari, quam de throno. Atque hic monendum videtur, quod in peragendis cum gravitate actionibus, vitandum est nimium studium, ideoque actiones multæ, de quibus in Cæremoniali non agitur, peragenda* erunt juxta particularitates locorum et usum ecclesiarum." (Mart. V, c. 6, art. 2, n. 32.)

⁴ The order of distributing the vestments is as follows: amice, alb, cincture, (pectoral cross,) stole, cope and morse. (Cf. 26.)

sistant deacon who, with the aid of the second, vests the bishop. The deacon kisses the cross of the amice and of the stole at the side, and the pectoral cross on the back, and offers them to the bishop who kisses the cross of the amice and of the stole, and the front of the pectoral cross. The bishop receives the cope with the morse, and sits. The first deacon steps in front of the bishop, bows and puts the precious mitre on him, (the second holding up and arranging the fanons), again bows and returns to his place. The assistant priest places the pontifical ring on the bishop's finger, *cum osculis* (272), unless the bishop retain his ordinary ring¹. All then sit. After a short pause, the bishop's mitre is taken off by the second assistant deacon, who gives it to the mitre-bearer.

Vespers Begin

The bishop rises and, turned toward the altar, says in secret *Paler, Ave., etc.* He places his left hand below his breast and signing himself with the right intones *Deus in adjutorium meum intende*, joins his hands at the end, and inclines his head at *Gloria Patri, etc.*, toward the cross of the altar. All rise, make the sign of the cross and bow with the bishop, except the assistant priest, who holds the book while the bishop sings *Deus, etc.* While *Sicut erat, etc.* is sung, the master of ceremonies conducts the precentor to the throne with the prescribed reverences to the altar and the bishop (271). The precentor preintones in a moderate tone of voice the first antiphon, which the bishop repeats either from memory or from the book held by the assistant priest. The bishop blesses the precentor, who makes the prescribed reverences and returns to his place, accompanied by the master of ceremonies. When the antiphon has been sung, the chanters intone the first psalm; the bishop sits, and the first assistant deacon puts the (gold-cloth) mitre on him*.

¹ "SÎ Episcopus annulum in digito non fert ipsum manui dexteræ inducit Presbyter assistens, osculans prius annulum deinde manum Episcopi." (Favrin, Praxis, p. 10.)

» The bishop, when at the throne or faldstool, always sits when the

During *Gloria Patri, etc.*, or any part of the Office that 33
requires an inclination, the bishop, with mitre, and others,
with heads uncovered, incline. The antiphon can be re-
peated by the choir or by the organ, provided one of the
chanters, or another in the choir, repeats it *clara voce*. The
other antiphons are successively preintoned by the same
minister, with the usual reverences to the altar and the
bishop (271—1, 3), and with only an inclination of the
head to the one to whom it is preintoned. He prein-
tones the second antiphon to the first deacon, the third to
the assistant priest, the fourth to the first in the choir, and
the last to the second deacon. When one of the assistants
at the throne intones, only those who are about the throne
rise (271—14), and when the first in the choir intones,
those of the choir alone rise, and after the precentor de-
parts, they again sit.

Capitulum, Hymn

During the repetition of the last antiphon, the master 34
of ceremonies conducts the precentor to the place where
the Epistle is usually sung. He sings the *Capitulum*, all
standing uncovered, except the bishop who stands with
mitre on. After *Deo gratias*, the master of ceremonies con-
ducts before the bishop the person whose office it is to
preintone the hymn¹. When the hymn has been pre-
intoned, the bishop sits, his mitre is removed by the second
assistant deacon; he rises, repeats the intonation, and the
choir continues the hymn. The chanters, who intoned the
psalms, or others in the choir, recite *recto tono* every alter-
nate strophe. A strophe during which the choir kneels, as
well as the last strophe of the hymn, are always sung. (Cf. 53,
Note 4.) If the hymn begins with an aspiration, e.g., *Jesu,*
Redemptor omnium, Salutis humane Sator, Veni Creator Spi-
ritus, the bishop, standing, extends, raises, and joins his

mitre is put on or removed. (Martinucci-Menghini, lib. V, c. 6, art. 2.)

No one should sit, until the bishop has received the mitre.

¹ This precentor may be different from the precentor who has pre-
intoned the antiphons, if such is the custom of the church.

hands while intoning it. If the hymn be *Veni Creator, Ave maris stella, etc.*, the bishop intones the hymn standing, all others kneeling, and immediately after the intonation, the bishop also kneels at his seat on a cushion or at the kneeling-desk before the altar. The first assistant deacon removes the bishop's zucchetto and after the first strophe he replaces it, and all rise.

- 35 Toward the end of the hymn, the master of ceremonies conducts two chanters before the altar, with the prescribed reverences¹, who sing the versicle, to which the choir responds. The master of ceremonies accompanies the precentor to preintone the antiphon of the *Magnificat* to the bishop, who repeats it, blesses the precentor, and then immediately sits and receives the precious mitre. The thurifer³ presents himself at the throne, and all the assistants rise. He offers the open boat to the assistant priest, who takes the spoon and gives it to the bishop with the usual *oscula* (272), saying, *Benedicite, Pater Reverendissime*. The bishop puts incense three times into the thurible, held open by the thurifer, kneeling on the top step of the throne. When he puts in the incense, he says: *Ab illo benedicaris, in cujus honore cremaberis. Amen*, and blesses it.

- 36 In the meantime two acolytes go to the altar with the prescribed reverences (271), raise the veil or cover of the altar-cloth, folding it back as far as the middle of the altar⁴.

¹ S. R. C. n. 2097 ad 2. Mart., lib. V, c. 6, art. 2, n. 59.

¹ The master of ceremonies should take care to bring the chanters to the altar before the last strophe of the hymn, since at the doxology all, wherever they are, must incline.

¹ If the antiphon of the *Magnificat* be long, the master of ceremonies should so regulate matters that the putting in of the incense is finished with the antiphon.

⁴ Advertatur expressio Cæremonialis lib. II. cap. 1, num. 13.

"Interim duo Acolythi praxedunt ad Altare elevantes hinc inde anteriorem partem superioris tabalcæ, seu veli super Altare positi, illamque conduplicant usque ad medium." Et num. 15 ejusdem capituli, completa thurificatione Altaris "duo Acolythi supradicti velum seu tabaleam paulo ante plicatam reducunt, prout erat super Altari." (Mart. V, c. 6, art. 2, n. 61, Nota.)

Magnificat and Incensation

At the *Magnificat* all rise. The bishop makes the sign of the cross, takes the pastoral staff with his left hand from the staff-bearer¹, makes a simple inclination to the clergy whom he blesses, and goes to the foot of the altar, accompanied by the assistant deacons who raise his cope. The assistant priest precedes, the mitre-bearer and the staff-bearer follow the bishop. At the foot of the altar, the bishop gives the staff to the staff-bearer; the mitre is taken off by the second assistant deacon, who gives it to the mitre-bearer. The bishop makes a bow to the cross; the assistants, if not canons², genuflect. He ascends between the deacons, and kisses the altar. The assistant priest has meanwhile taken the thurible from the thurifer (the top of the chains with the right hand and the chains above the cover with the left) and now gives it, with the usual *oscula*, to the bishop who performs the incensation³ in the manner prescribed (264,3). After the incensation, the assistant priest takes the thurible, with *oscula*, and gives it to the thurifer. The bishop receives the mitre and staff at the epistle corner, returns to the middle and bows to the cross; the assistants also make the proper reverence², and return with the bishop direct to the throne. Having arrived there, the bishop retains the staff and is incensed with three swings by the assistant priest, whom he blesses. The mitre is removed by the second assistant deacon. The bishop stands, holding the staff in both his hands until the *Magnificat* is finished. The canticle should be prolonged, if necessary, by plaining the organ between the verses, as the incensation should cease when the bishop sings *Dominus*

¹ De Ministro baculi. — “Ipse immediate Episcopo baculum offert, habens curvam ad se conversam, osculans prius baculum et postea Episcopi manum; cum e contra cum ab Episcopo recipit prius manum, baculum postea osculatur.” (Favrin, Praxis, p. 4.)

² Canonici caput humerosque profunde inclinant. (De Ilcrdt, Prax. Pont., I, 150, a.)

³ “Episcopo Vesperas celebrante solum altare chorale incensandum est.” (De Hcrdt, Prax. Pont., I, 189. S. R. C. n. 3110, n. 3410.)

*vobiscum*¹. In the meantime the acolytes go to the altar and unfold the cloth, as above explained (36, Note). Should Benediction of the Blessed Sacrament follow immediately after Vespers, this cloth is removed from the altar after the candles have been lighted.

- 38 The thurifer takes the thurible from the assistant priest and gives it to the precentor who, with the prescribed reverences to the altar and the bishop (271), incenses the assistant priest (with two swings), the assistant deacons (with two swings), the choir and others according to custom (265). He is incensed (with two swings) by the thurifer, who afterwards incenses (with one swing each) the masters of ceremonies, the inferior ministers, the acolytes, and finally the people in the middle, to his left and to his right². After the *Magnificat* the bishop with the mitre sits (as do all) while the antiphon is repeated, and in the meantime the second master of ceremonies conducts the two acolytes with lighted candles before the throne with the prescribed reverences (271).

- 39 When the antiphon is finished, the bishop rises without mitre. The assistant priest receives the *Vesperale* from the book-bearer and, with the candle-bearer at his left, holds the book while the bishop, with hands joined, sings toward the people *Dominus vobiscum*, and then toward the altar the Oration with commemorations³, and, finally, *Dominus vobiscum* toward the people. The acolytes, with the prescribed reverences to the bishop and the altar, place their candlesticks on the altar-steps, unless Benediction of the Blessed Sacrament follow, for in that event they take their candlesticks to the credence.

¹ "Incensatio intermittitur ad *Gloria Patri* et cessat ad *Dominus vobiscum*, licet completa non sit." (De Ilerdt, Prax. Pont., II, 12, c.)

⁵ "Thuriferarius unico ductu incensat omnes de Choro non Canonicos, id est Cæremoniaros, Acolythos, cæterosque Ministros . . . populum tribus ductibus incensat in medio, ad sinistram et dexteram suam." (Favrin, Praxis, p. 15.)

* If there are commemorations, the antiphons may be recited *redonato* by the chanters, who also sing the versicles. The assistant priest, who has been relieved by the book-bearer during the antiphon, again holds the book for the Orations which the bishop sings.

Solemn Blessing

The two chanters go to the middle before the altar and sing *Benedicamus Domino**. While the choir answers *Deo gratias*, the bishop sits, receives the precious mitre², stands, and from the throne, if he can be seen by the people, or from the altar, gives the solemn Blessing, at which all, except prelates and canons, kneel (101). If Benediction of the Blessed Sacrament follows, the rubrics, given 51—56, are observed. If Benediction does not follow, the bishop divests, assisted by the deacons. The clerics (altar-boys) go to the throne with the prescribed reverences to the altar and the bishop. Each cleric receives a vestment and goes direct to the altar, where he gives it to the second master of ceremonies, who places all the vestments on the altar and covers them with the veil. The kneeling-desk is placed before the altar. The assistants also put off their vestments, resume the surplice (choral dress), and accompany the bishop (vested in cappa) to the altar, where he kneels for a short time. When he leaves the sanctuary, the assistants accompany him at least to the door.

¹ *Fidelium animae* and the antiphon of the Blessed Virgin are omitted after Pontifical Vespers.

² If the celebrant be the metropolitan, see No. 276.

SEMI-PONTIFICAL VESPERS

When the bishop, though not celebrant of the Mass (28), wishes to officiate at Vespers, he does practically everything above prescribed, with the following exceptions. All the clergy do not vest, but only four or six of the *digniores* with copes; the others, as also the assistants at the throne, wear their choral dress (surplice). Furthermore, the antiphons are preintoned not by the subdeacon (44) but by another of the clergy, according to the custom of the church: the first to the bishop, the others to the clergy, according to their seniority. The assistant priest assists as usual at the incensation, but does not hold the book, even when the bishop sings. (Favrin, Praxis, p. 20.)

CHAPTER IV

Special Instructions for the Officers at Pontifical Vespers

ARTICLE I

The Bishop

41 1. The bishop, wearing his cappa magna, accompanied as explained (29), walks alone in the procession to the church¹. At the entrance he takes the holy-water sprinkle and (without saying *Asperges, elc.*) touches his forehead with the same and then sprinkles the clergy and the people near at hand. Holding the biretta in his left hand, the bishop goes to the altar of the Blessed Sacrament, blessing the people as he passes². He removes his zucchetto³, genuflects *in piano* and, kneeling at the kneeling-desk, adores the Blessed Sacrament. He rises, genuflects, and replaces his zucchetto.

2. The bishop then goes to the high altar, still holding the biretta in his left hand. Having removed his zucchetto, he makes a profound bow to the cross and kneels in silent prayer at the kneeling-desk until the clergy have vested. He rises, makes a profound bow to the cross and, walking between the assistant deacons, ascends the throne where he sits and puts on his biretta.

3. At a signal from the master of ceremonies, the bishop removes his biretta and hands it to the master of ceremonies. The cappa is then removed and the bishop rises. Without washing his hands, he puts on the amice (*cum osculo*), the alb, the cincture, the pectoral cross (*cum osculo*), the stole (*cum osculo*) and the cope with morse. (See

^t S. R. C. n. 14 ad 4.

[>] Benedictio privata est, quæ datur in via. Hanc dare potest Episcopus in sua dioecesi. (De Herdt, Prax. Pont., I, 35.)

^s Cf. Glossary, Zucchetto.

Glossary.) He then sits, receives the precious mitre and the ring¹.

4. After a short interval, at a signal from the master of ceremonies, the mitre is removed by the assistant deacon on the bishop's left. The bishop rises and having said in secret *Pater* and *Ave*, turned to the altar, places the left hand below his breast and signing himself with the right intones *Deus in adjutorium meum intende*, joins his hands and at *Gloria Patri* inclines his head toward the cross of the altar.

5. The bishop intones the first antiphon and blesses the precentor. After the first psalm has been intoned, he sits², receives the gold-cloth mitre and remains seated until the *Capitulum*, bowing to the cross on the altar, with mitre, at the *Gloria Patri*, etc., and at *Sil nomen Domini benedictum*.

6. At the *Capitulum*, the bishop rises with mitre and stands with hands joined. As soon as the hymn has been preintoned, the mitre is removed. The bishop then intones the hymn and remains standing until the intonation of the antiphon for *Magnificat* inclusive. But if the hymn be *Ave Maris Stella*, *Veni Creator*, etc., the bishop immediately after the intonation kneels, either at the kneeling-desk before the altar or on a cushion at the throne, and his zucchetto is removed by the assistant deacon. After the first strophe the zucchetto is replaced, and the bishop rises.

7. After intoning the antiphon for the *Magnificat*, the bishop sits and receives the precious mitre, puts incense into the thurible three times, saying: *Ab illo benedicaris, in cujus honore cremaberis. Amen*; then blesses it. When the *Magnificat* is intoned, the bishop rises with mitre, makes the sign of the cross, receives the pastoral staff in his left hand and, accompanied by the assistant deacons, goes to the altar. He salutes and blesses the choir (canons) as he passes. He then gives the pastoral staff to the staff-bearer and turns toward the second assistant who removes the mitre.

8. After making the prescribed reverences to the altar,

¹ Gloves and gremial are not used at Vespers.

² *Episcopus in Vesperis psalmos ex libro non legit juxta Cærcemonialc.* (De Herdt, Prax. Pont., II, 22.)

the bishop ascends the steps, kisses the altar, receives the thurible from the assistant priest and incenses the cross and the altar as at Mass (264, 3), without saying the prayers there prescribed, but reciting, if he wish, the *Magnificat* with the assistant deacons. After the incensation of the altar, he hands the thurible to the assistant priest at the epistle corner, receives there mitre and pastoral staff and, having made a reverence (in the middle of the altar) to the cross, proceeds direct to the throne, saluting and blessing the choir as he passes¹.

9. The bishop, having arrived at the throne, retains mitre and pastoral staff and is incensed by the assistant priest whom he blesses, but without bowing to him either before or after the incensation². The mitre is removed, but the bishop remains standing, holding the pastoral staff between his joined hands until the end of the *Magnificat*.

10. At the repetition of the antiphon, the bishop gives up the pastoral staff, sits, and receives the mitre. The antiphon over, he rises without mitre, and with hands joined sings toward the people *Dominus vobiscum*, and toward the altar *Oremus, etc.*, (with hands joined). At the name of Mary or of the saint whose feast is celebrated, the bishop bows slightly *versus librum*, unless a statue or painting of the saint occupy the chief place on the altar, for in that case he bows toward the statue³.

11. After *Benedicamus Domino*, he imparts the solemn Blessing (101), either from the throne or from the altar. *Fidelium anima* and the anthem of the Blessed Virgin are omitted after Pontifical Vespers.

12. If Benediction of the Blessed Sacrament follows, the rubrics given under Nos. 50—56 should be observed. On the reverences to be made by the celebrant and his assistants at Benediction of the Blessed Sacrament, see No. 271, 17.

¹ Episcopo Vesperas celebrante solum altare chorale incensandum est. (S. R. C. n. 3110, n. 3410. De Herdt, Prax. Pont., I, 189.)

² "Stat, et habens mitram et baculum inter manus junctas thurificatur, nullam reverentiam facit Presbytero, sed illum postea benedicit." (Favrin, p. 14.)

» S. R. C. n. 3767 ad 25.

ARTICLE II

The Assistant Priest

1. The assistant priest, vested in surplice, accompanies the bishop to the church. At the entrance, if he be the *dignior* of the clergy, he offers the holy-water sprinkle to the bishop (29), kissing first the sprinkle then the bishop's hand. While the bishop prays at the altar, the assistant priest goes to his scat in the choir or to the sacristy and puts on amice and cope. He stands while the bishop vests, receives the pontifical ring and, after the bishop is seated with the mitre, he puts the ring on his finger, kissing first the ring then the bishop's hand, unless the bishop has retained his ring¹.

2. He holds the book before the bishop for the *Dens in adjutorium, etc.*, also for the first antiphon, and in general when the bishop intones an antiphon or sings an Oration, etc., always making a reverence to the bishop before and after holding the book.

3. He sits during the psalms, removes his biretta and inclines at *Gloria Patri, etc.* Having removed his biretta, he rises and intones the third antiphon. He rises and stands with uncovered head when the second and fifth antiphon is intoned, but not at the fourth (271, 14).

4. At the *Capitulum* he stands with uncovered head. For the intonation of the hymn¹ and the antiphon for the *Magnificat*, he holds the book. After the intonation of the antiphon, the assistant priest ministers incense, kissing first the spoon then the bishop's ring, and says: *Benedicite, Pater Reverendissime**.

5. When the chanters intone the *Magnificat*, he blesses

¹ "Si Episcopus annulum in dignito non fert ipsum manui dexteræ inducit Presbyter assistens, osculans prius annulum deinde manum Episcopi." (Favrin, Praxis, p. 10.)

² If the hymn be *Ave Maris Stella, Veni Creator*, he kneels with the bishop during the first strophe.

^s If the celebrant is a cardinal: *Benedicite, Eminentissime et Reverendissime Pater*.

himself and precedes the bishop to the altar, where he stands *in piano* at the epistle side. After the prescribed reverences (271), he ascends the steps with the bishop and hands him the thurible with the usual *oscula*. He then descends and remains *in piano* with joined hands, until the incensation is over; then he takes the thurible with *oscula*, hands it to the thurifer and returns to the throne, walking before the bishop. He incenses the bishop with three swings, bowing before and after, returns to his seat and is incensed with two swings. He sits during the repetition of the antiphon, but rises in time to hold the book for the bishop at the oration. After the *Benedicamus Domino*, he holds the Canon for the solemn Blessing, standing aside slightly at the Blessing itself, if he obstruct the view of the bishop.

6. If Benediction of the Blessed Sacrament follow, the assistant priest kneels to the right of the first assistant deacon and ministers the incense without *oscula* at *O Salutaris* and at *Genitori*. After the Blessed Sacrament has been reposed, the assistant priest takes off the cope and amice and assists in choral dress (surplice). (Cf. 50, Note 2; 51-56.)

ARTICLE III

The Assistant Deacons

1. The two assistant deacons, chosen from the *digniores*, vested in choral dress or surplice, accompany the bishop to the church (29). At the entrance they remove their birettas, kneel and bless themselves as the bishop sprinkles holy water. They then proceed with the bishop to the altar of the Blessed Sacrament, and thence conduct him to the high altar.

2. While the bishop prays at the high altar, the assistant deacons put on amice, alb¹ and dalmatic, and kneel, one on each side of the bishop, who has remained kneeling

¹ Custom in many dioceses in this country permits the assistant deacons to wear albs instead of surplices. The first assistant deacon wears no stole, even if he assists at the Benediction of the Blessed Sacrament. (Eph. Lit. 1893, p. 366. Cær. Ep., II, c. 33, n. 20.)

at the altar until their arrival. They accompany the bishop to the throne, where the first sits at his right and the second at his left.

3. After the master of ceremonies has removed the cappa, the assistant deacons rise, bow to the bishop, and vest him with amice, alb, cincture, pectoral cross, stole, cope and morse. The first deacon hands the vestments to the bishop; he kisses the cross of the amice and of the stole at the side, and the pectoral cross on the back, and presents them to the bishop (who kisses the cross of the amice and of the stole, and the front of the pectoral cross). After the bishop is clad in the cope, and seated, the first deacon places the mitre on the bishop, the second adjusting the fanons¹. The assistant deacons take their birettas, bow to the bishop (as they always do, before and after ministering to him), bow to each other², sit down and put on their birettas.

4. At a signal from the master of ceremonies, the deacons rise; the second assistant deacon removes the mitre, and the first takes off the zucchetto, gently adjusting the bishop's hair if necessary. At the *Deus in adjutorium*, the first assistant deacon raises the bishop's cope with his left hand, signing himself with his right. During the ceremony, when the bishop raises his hand to make the sign of the cross, as at the *Magnificat*, or to put incense into the thurible, and so on, the first assistant deacon raises the bishop's cope. After the intonation of the first psalm, the first deacon puts the mitre on the bishop, makes a reverence to him with the second deacon, and both go to their seats.

5. The assistant deacons remove their birettas and bow at the *Gloria Patri*. The first deacon intones the second antiphon; the second deacon intones the fifth antiphon.

6. When the bishop sings or reads anything from the book, the first assistant deacon turns the leaves, the second points out what the bishop should sing or read.

¹ The assistant deacon steps in front of the bishop, bows, puts the mitre on the bishop, again bows and returns to his place. (De Herdt, Prax. Pont., I, 147.)

² Assistentes cum sessuri sunt, nutu capitis se invicem ad sedendum invitant. (Cær. Ep., lib, I, c. 8, n. 3.)

7. After the *Capitulum*, the second deacon removes the mitre. If the hymn happens to be the *Veni Creator*, or *Ave Maris Stella*, the assistant deacons kneel with the bishop¹, raising and adjusting the cope, and rise with him at the end of the first strophe. After the bishop has intoned the antiphon of the *Magnificat*, he sits and receives the mitre from the first assistant deacon. Both assistant deacons stand while the bishop puts incense into the thurible; and, at the blessing, the first raises the cope.

8. If time permit, both sit during the latter part of the antiphon, rise at the *Magnificat*, and, raising the bishop's cope, accompany him to the altar². On arrival at the foot of the altar, the second deacon removes the mitre. After the prescribed reverences, they ascend the altar, raising the bishop's cope, if necessary also his alb, and assist at the incensation of the altar.

9. After the incensation, the bishop receives the mitre from the first assistant deacon and the pastoral staff from the minister; both assistant deacons accompany him to the throne, raising his cope. When the bishop blesses the assistant priest, who has incensed him, the first deacon raises the cope. The second deacon removes the mitre, unless the *Magnificat* is about finished. While the antiphon is repeated the bishop sits, receives the mitre from the first deacon, and both assistant deacons sit.

10. The antiphon over, the assistant deacons rise; the second removes the mitre, and both assist at the Orations. They turn the pages of the book and point out what the bishop is to sing.

11. After the *Benedicamus Domino*, the first puts the mitre on the bishop. If the metropolitan is the celebrant, cf. 276. During the Blessing, both kneel and receive the Blessing. But if they are canons, they receive the Blessing standing.

12. If Benediction of the Blessed Sacrament follow, the

¹ The first assistant deacon removes the bishop's zucchetto and replaces it before the bishop rises. (S. R. C. n. 2097 ad 2.)

² The bishop and the assistants bow, if they pass the choir on the way to the altar. (271, 7.)

assistant deacons bow to the choir and accompany the bishop to the altar, where the second removes the mitre and both kneel, one on each side of the Bishop. The first exposes the Blessed Sacrament. When the bishop puts in incense, they raise the cope, and also when he incenses the Bl. Sacrament. The chanters intone the *Panem de cælo*, etc. After the oration, the first deacon ascends, genuflects, takes the monstrance from the throne, places it on the corporal and recedes slightly toward the epistle side, where he genuflects with the bishop. The second deacon assists the bishop in ascending the altar-steps. The first aids in adjusting the veil about the monstrance, which the bishop may take directly from the altar or from the hands of the first deacon, both standing. The deacons kneel on the top step, raising slightly the sides of the bishop's cope, while he gives the Blessing. The first then rises, genuflects, receives the monstrance, standing, replaces the Blessed Sacrament in the tabernacle, genuflects, closes and locks the door¹; folds the corporal, bows to the cross and returns to the foot of the altar, where he genuflects with the bishop and puts on him the precious mitre. All return to the throne or the sacristy, and the two assistant deacons divest the bishop. (Cf. 50-56.)

ARTICLE IV

The Precentor

1. The *Cæremoniale* prescribes that the subdeacon of the Pontifical Mass or another of the clergy, according to the custom of the church, shall perform the duties of precentor². If the subdeacon fill the office, he wears the tunic without maniple. 44

¹ The monstrance is covered with a white veil. (S. R. C. n. 4268, 7.)

² "Si enim juxta ritum antiquum conveniat ut antiphonæ per subdiaconum præintonentur, speciales equidem rationes exigere possunt, ut potius per alium cantus peritum præintonentur, ne inepta præintonatio confusionem pariat et etiam risum moveat, quod omnino cavendum est." (De Herdt, Prax. Pont., I, 8, b.) "Specialem locum in choro non habet (præintonator), sed sedet suo ordine." (Ibid. n. 19.)

2. When the choir sings *Sicut erat, etc.*, the precentor, accompanied by the second master of ceremonies, makes a reverence (271) to the altar and the bishop (not to the choir), and goes to the throne. Having received the book (card) from the master of ceremonies, he preintones softly the opening words of the first antiphon¹. When the bishop has repeated the words, the precentor returns the book and, after receiving the bishop's blessing, he makes the proper reverences and returns to his place.

3. He preintones the second antiphon to the assistant deacon at the bishop's right, the third to the assistant priest, the fourth to the first in rank of the choir, the fifth to the assistant deacon at the bishop's left. He makes the prescribed reverences to the altar and the bishop (without any bow to the choir²), inclines slightly toward the person for whom he preintones, waits until the intonation is repeated, again bows slightly and, with the prescribed reverences to the bishop and the altar, returns to his place.

4. During the repetition of the last antiphon, the precentor, accompanied by the second master of ceremonies (with the prescribed reverences to the altar and the bishop), goes to the place where the Epistle is usually sung. He receives the book from the master of ceremonies and chants the *Capitulum*. He returns the book, and with the prescribed reverences to the altar and the bishop goes to his place, unless he must preintone the hymn (34).

5. The precentor goes before the bishop and preintones the antiphon of the *Magnificat* in the same manner as he did the first antiphon. After the assistant priest has incensed the bishop, he receives the thurible and incenses (with two swings) the assistant priest, the first assistant

¹ That the prescription of the *Cæremoniale* as to the precentor is not obsolete, is clear from the following decision of the Sacred Congregation of Rites:

"Præintonandæ sunt Antiphonæ ad formam Cæremonialis Episcoporum, nisi alia adsit immemorabilis et laudabilis consuetudo. In præintonandis Antiphonis servanda est consuetudo Ecclesiæ particularis." (S. R. C., n. 190, n. 207, n. 228.)

² "Facit reverentiam debitam altari et Episcopo, non autem choro." (De Herdt, Prax. Pont., II, 19.)

deacon, the second assistant deacon, the chanters (if in the sanctuary), the choir *{ministri parati}* and the clergy. He gives the thurible to the thurifer and is incensed with two swings. When passing before the bishop, as at the incensation of the deacons, he makes a reverence to him. During the *Gloria Patri* he does not incense any one, but bows profoundly. At the *Dominus vobiscum* before the Oratio, the incensation ceases¹.

ARTICLE V

The Chanters

45

1. The *Cceremoniale* does not prescribe who should intone the psalms. But as it does make mention of two chanters who sing the *Benedicamus Domino*, we may infer with De Herdt that they also intone the psalms¹. The antiphons are chanted by the choir or by the chanters.

2. The chanters are vested in surplice and, if customary, wear copes³. They go before the high altar and, after making the prescribed reverences to the altar and the bishop (271), intone the psalms⁴.

3. The chanters sing the versicle after the hymn, intone the *Magnificat*, sing the versicles for commemorations and the *Benedicamus Domino*. The chanters should pause before intoning the *Magnificat* until the Bishop has put incense into the thurible and is ready to rise and go to the altar. In going to and returning from the altar, they make a reverence to the altar and to the bishop, as explained in No. 271, but do not bow to the choir⁵.

4. The chanters bow with uncovered head at the *Gloria Patri*, at *Sit nomen Domini benedictum*, etc. At the Blessing

¹ De Herdt, Prax. Pont., II, 19.

² DeHcrdt, Prax. Pont., 11,9; Mart.V.c.7, n.42. Favrin, Praxis, p. 11.

³ De Herdt, Prax. Pont., II, 9.

⁴ In some places the first chanter fulfils the duties of the precentor and does all that is prescribed under No. 44, 2—5. It will be found more practical to have a special precentor, as it is almost impossible for the chanter to preintone the antiphons, etc., and with becoming gravity return in time to intone the psalms.

⁵ Favrin, Praxis, p. 11.

of the bishop they kneel, unless they are canons. If Benediction of the Blessed Sacrament follows, they intone the *Panem de cælo*, to which they add *Alleluja* in Paschal time and during the octave of *Corpus Christil*.

ARTICLE VI

46

The Choir or Ministri Parati

1. The *ministri parati*, vested in choral dress (surplice), accompany the bishop to the church. In the procession they follow the bishop. At the entrance they kneel when the bishop sprinkles holy-water, unless they are canons. After a short adoration at the altar of the Blessed Sacrament, they go to the sacristy to put on their vestments: copes, chasubles, dalmatics, tunics².

2. On their return from the sacristy, the *ministri parati* make the prescribed reverences to the altar and the bishop (271), and go to their seats. While the bishop vests, they stand. As a rule, they kneel, stand, or sit with the bishop. At the fourth antiphon they rise, since it is intoned by one of their number.

3. The *ministri parati* make a profound bow to the bishop when he bows to them on his way to the altar or to the throne. At the Solemn Blessing they kneel (canons excepted)³.

ARTICLE VII

47

The Masters of Ceremonies

1. The masters of ceremonies should carefully attend to all the preparations, familiarize themselves with all the details of the function, and quietly direct the entire ceremony. They arrange for the procession to the church, to take place punctually at the appointed hour, and observe the order set forth under No. 29.

¹ "Clerici duo versiculum *Panem de calo*, etc., cantant." Favrin, Praxis, p. 105. (Rit. Rom. tit. IX, c. V, n. 2.)

› Cf. De Herdt, Prax. Pont., I, 134, 135.

› Cf. De Herdt, Prax. Pont., II, 20.

2. The first master of ceremonies takes especial care of what is to be performed by the bishop at the throne and at the altar. He places the bishop's biretta on the tray, removes the cappel and puts it aside carefully, so that he can place it on the bishop's shoulders without difficulty after the ceremony. He hands the vestments, one by one, to the first assistant deacon and, after the bishop is vested, invites the assistant priest, the book-bearer and the candle-bearer to come before the bishop.

3. At the *Gloria Patri*, *Sit nomen Domini benedictum*, at the names of Jesus and Mary, or at mention of the name of the saint whose feast is celebrated, the masters of ceremonies give a sign to all, to remove the biretta and incline the head.

4. The second master of ceremonies previously instructs and drills the clerics (altar-boys). Standing at the epistle side² of the altar, he distributes the vestments in the prescribed order to the clerics. He accompanies the precentor to preintonate the antiphons and sing the *Capitulum*. He walks at the left of the precentor, slightly in advance, but on reaching the destination he permits the precentor to precede. The first antiphon is preintoned to the bishop, the second to the assistant deacon at the bishop's right, the third to the assistant priest, the fourth to the first in rank of the choir, and the fifth to the assistant deacon on the bishop's left.

5. During the repetition of the antiphon of the *Magnificat*, the second master of ceremonies conducts the acolytes, who have previously lighted their candles, to the throne. He walks between them and guides them in making the prescribed reverences, to the altar in passing, and on arrival at the throne to the bishop (271). He accompanies the precentor when the latter incenses the assistant priest, the deacons of honor, and others according to rank (44, 5).

6. The first master of ceremonies gives timely hints to the inferior ministers; places the cushion before the bishop to kneel, if prescribed during certain parts of the office;

¹ Cappam Episcopo aufert et caudam vestis talaris solvit. (Favrin, p. 10.)

³ Se sistit ad altare prope medium sed aliquantulum versus cornu epistolae. (De Herdt, Prax. Pont., II, 21.)

sees that the book-marks are arranged for the commemorations, and generally directs the ceremony.

7. If Benediction of the Blessed Sacrament follows, the masters of ceremonies see to it that the candles are lighted in due time, and all preparations made as outlined under No. 51. (Cf. No. 110 for additional instructions.)

ARTICLE VIII

48

The Inferior Ministers¹

The Inferior Ministers vest in surplice. The staff-bearer and the mitre-bearer are provided also with a silk humeral veil, which may be either white or of the same color as the vestments used in the function. (Cf. No. 27, Rem. 3.) In approaching and leaving the throne, they come and go together, always making the prescribed reverences (271).

I. The Book-Bearer

The book-bearer presents the book (open at the proper place) to the assistant priest for the *Deus in adjutorium, etc.*¹, the first antiphon, the hymn, the antiphon of the *Magnificat*, the Oration, the Blessing. (Cf. No. 111.)

II. The Candle-Bearer

The candle-bearer, holding the bugia in the right hand, stands at the left of the assistant priest when the bishop sings *Deus in adjutorium, etc.*, when he intones the first antiphon, the hymn, the antiphon of the *Magnificat*, when he sings the Oration, and gives the Blessing. He always comes and goes with the book-bearer. (Cf. No. 112.)

III. The Pastoral Staff-Bearer

The pastoral staff-bearer holds the staff in his right hand with the end of his veil or cope, the curved part or

¹ Ministri Inferiores vel stant in locis suis per totum officium vel cum celebrans et ministri sacri sedent, ipsi etiam sedent et se conforment assistantibus in throno. (Cf. De Herdt, Prax. Pont., I, 71.)

¹ Episcopus in Vesperis psalmos ex libro non legit juxta Cærcemonialc. (De Herdt, Prax. Pont., II, 22.)

crook turned toward the people¹. He gives the staff into the left hand of the bishop and takes care that when the bishop has received it, the curved part will be turned toward the people. (Favrin, Schober.) He kisses the staff, then the bishop's left hand when presenting the staff, and when receiving it he kisses the bishop's hand and then the staff. (48)

In Solemn Pontifical Vespers the pastoral staff is used

1. At the *Magnificat*. After the bishop makes the sign of the cross, the staff-bearer gives the staff to the bishop, and receives it at the foot of the altar before the mitre is removed.

2. After the bishop has incensed the altar and received the mitre, the staff-bearer gives him the staff at the epistle corner of the altar. He follows the bishop to the throne and receives the staff after *Sicut erat, etc.*

3. At the solemn Blessing. After the words *Omnipotens Deus* the staff-bearer presents the staff, and if Benediction of the Blessed Sacrament follows, the bishop retains it and walks to the foot of the altar, where the staff-bearer receives it. (Cf. No. 113.)

IV. The Mitre-Bearer

The mitre-bearer holds the mitre in both hands with his veil, the fanons or lappets toward himself. He holds only one mitre at a time. During Vespers the other is placed at the epistle side, of the altar, with the fanons extended toward the front¹. He presents the mitre to the assistant deacon at the bishop's right (first deacon), and receives it from the assistant deacon at the bishop's left (second deacon). The mitre-bearer should carefully read the following special instructions for Vespers:

1. The mitre-bearer presents the precious mitre to the first assistant deacon when the bishop sits for a moment

¹ He does not wear gloves, but in the absence of a veil he may use the sleeve of his surplice in holding the staff, according to the *Ceremonialc*, which says: "Manu dextera cottæ extremitate cooperta teneat." (Cf. Schober, *Cær. Miss. Sol.*, p. 302, N.)

² *Cær. Ep.*, lib. I, c. 11, n. 6.

- (48) after receiving the cope. He makes a reverence to the bishop, passes to the left of the throne, receives the precious mitre from the second assistant deacon, places it on the epistle side of the altar and takes the gold-cloth mitre to the first deacon. (Cf. No. 271.)

2. At the hymn, the mitre-bearer receives the gold-cloth mitre from the second deacon, places it on the epistle side of the altar and takes the precious mitre, which he presents to the first deacon toward the end of the hymn. At the foot of the altar, he receives it from the second deacon and stands *in piano* at the epistle side.

3. After the incensing of the altar, the mitre-bearer ascends the altar-steps on the epistle side and presents the precious mitre to the first deacon. He follows the bishop to the throne, and after the incensation of the bishop receives the mitre from the second deacon.

4. During the *Sicut erat, etc.*, of the *Magnificat*, the mitre-bearer presents the precious mitre to the first deacon and receives it from the second after the repetition of the antiphon.

5. During the *Benedicamus Domino*, the mitre-bearer presents the precious mitre to the first deacon for the solemn Blessing, and if Benediction of the Blessed Sacrament follows he receives the mitre from the second deacon at the foot of the altar.

6. Finally, he presents the precious mitre to the first deacon after Benediction and receives it from the second deacon after the bishop's arrival at the throne.

V. The Thurifer

The thurifer should read the general instructions given under No. 115. At Vespers, he observes the following particular instructions:

1. As soon as the bishop has intoned the antiphon of the *Magnificat*, the thurifer comes to the throne with the prescribed reverences (271), gives the boat to the assistant priest, and kneeling before the bishop holds the thurible open. When the bishop has put in incense and blessed it,

the thurifer rises, receives the boat and at the intonation of the *Magnificat* precedes the assistant priest in going to the altar. He genuflects to the cross, goes to the epistle side, ascends to the platform (by the side-steps) and presents the thurible to the assistant priest. He descends and remains *in piano* at the epistle side. After the incensation of the altar he ascends, receives the thurible from the assistant priest, descends and precedes him in going to the throne. On nearing the throne, he permits the bishop and his assistants to pass, presents the thurible to the assistant priest and raises his cope while he incenses the bishop. (43)

2. The thurifer then receives the thurible and gives it to the precentor, whom he accompanies in the incensation of the sacred ministers, as prescribed under No. 44, 5. He then incenses the precentor, the masters of ceremonies, the inferior ministers, the acolytes and finally the people (115). At the *Gloria Patri* the thurifer bows profoundly, and at *Dominus vobiscum* he discontinues the incensation. If Benediction follows, he leads the altar-boys to the sacristy to get the torches.

VI. The Acolytes

The acolytes assist as at Solemn Vespers with the following exceptions:

1. Their candlesticks (with candles extinguished) are previously placed on the altar-steps¹.

2. The acolytes do not assist at the reading of the *Capitulum*. When the bishop has intoned the antiphon of the *Magnificat*, the acolytes make the prescribed reverences (271) to the bishop and the altar, ascend the altar-steps and fold back the altar-cloth cover², leaving the front half of the altar-table uncovered. While the bishop incenses the altar, they stand, facing each other, one at each side of the altar.

¹ Cf. De Herdt, Prax. Pont., II, 27. According to Martinucci, their candlesticks may be placed on the credence.

² "Hic non agitur de tobalea superiori benedicta, sed de tobalea, seu velo non benedicto, quod super altare ponitur ad mappas ab omni pulvere præservandas." Favrin, Praxis, c. 2, p. 15. (Cf. Cær. Ep., II, 8, n. 17. De Herdt, Prax. Pont., II, 11, et alios.)

- (48) When the bishop has incensed the altar, they extend the altar-cloth cover, which is subsequently removed by the altar-boys who light the candles for Benediction.

3. During the *Siad erat, etc.*, the acolytes light their candles and, accompanied by the master of ceremonies, go to the throne with the prescribed reverences to the altar and the bishop, and stand, facing each other, until the *Dominus vobiscum* after the Prayer. Then they make the prescribed reverences to the bishop and the altar, place their candlesticks on the altar-steps and return to their place at the epistle side. If Benediction of the Blessed Sacrament follows, they take their candlesticks to the credence.

CHAPTER V

Pontifical Vespers when the Blessed Sacrament is Exposed¹

- 49 If the Blessed Sacrament is already exposed, as on the occasion of Forty Hours' Adoration, the bishop vests in the sacristy. He leaves the sacristy, preceded by the clergy and followed by the mitre-bearer and the pastoral staff-bearer. The mitre and the zucchetto are taken off at the entrance of the sanctuary. When the bishop arrives at the altar, the pastoral staff-bearer takes the staff without *oscula* (272, 3). The bishop, with the ministers, genuflects on both knees *in piano* (without a cushion), rises, and then kneels for a short time in prayer². He rises, makes a genuflection on one knee (on the lowest step), takes the staff and goes to the throne to begin Vespers. If the Blessed Sacrament

¹ For Preparations see Nos. 26 and 51.

² "Quum SS. Sacramentum a mane usque ad vespas manet expositum, Celebrans, qui cum Ministris accedit ad Altare Expositionis, post prescriptam reverentiam et antequam aliquid canatur, *non* debet facere incensationem." S. R. C. 4202 ad 2.

is not previously exposed, as during the Octave of *Corpus Christi*, the bishop vests at the throne and observes as to incensation, etc. what is mentioned under No. 52. The *O Salutaris* is sung; Vespers begin¹.

During Vespers *coram SSmo. exposilo*, it is commendable that all stand, and in that case the bishop holds the staff in his hands. The ministers, when passing the middle of the altar, genuflect on one knee only². They do not make a reverence to any one, not even the bishop.

When the bishop has intoned the antiphon of the *Magnificat*, he puts incense into the thurible and blesses it as usual, but all is done without *oscula* (272, 3). At the foot of the altar the bishop gives up the staff, makes a simple genuflection on the lowest step, ascends the altar, genuflects, and kisses the altar. Without genuflecting he descends one step, and kneeling on the edge of the platform incenses the Blessed Sacrament with three swings. He ascends again with the thurible in his hands, genuflects, and incenses the altar as usual (264, 3). He returns to the middle, genuflects, descends *in planum*, where he genuflects on the lowest step, takes the staff and returns to the throne. When *Benedicamus Domino* with its response has been chanted, the bishop gives the solemn Blessing as on other occasions with this difference, that he does not wear the mitre and genuflects after the words *Omnipotens Deus*. If Benediction of the Blessed Sacrament follows, cf. Nos. 50—56. But if the Blessed Sacrament remain exposed, the bishop (with all the ministers) genuflects *in piano* on both knees, takes the pastoral staff, and on leaving the sanctuary receives the zucchetto and the mitre, and returns to the sacristy where he divests.

¹ "Acolythi relinquunt candelabra sua accensa hinc inde apud Altare; thuriferarius, et ferentes funalia in sacristiam ingrediuntur, postea cum iisdem accensis ad benedictionem SS. Sacramenti reversuri." (Wapelhorst, n. 266, 3.)

² "Celebrans et pluvialistæ unico genu super infimum gradum genuflectunt quando initio officii ab altari ad scamnum abscedunt, quando ad altare accedunt pro incensatione inter canticum Magnificat, etc." Schöber, Cær. Miss., art. XV, c. 4.—S. R. C. n. 2682, ad 47 et 49.

CHAPTER VI

Benediction of the Blessed Sacrament when the Bishop Officiates

50

I. After Pontifical Vespers

The assistant priest and the assistant deacons attend the bishop¹. The assistant priest ministers incense².

II. After Pontifical Mass

The deacon and the subdeacon of the Mass assist the bishop. The deacon ministers incense. The assistant priest and the assistant deacons may kneel at the altar: the assistant priest and the first deacon on the right of the deacon of the Mass; the second deacon on the left of the sub-deacon.

III. After Mass in the Presence of the Bishop³

Two priests in surplice assist the bishop. Another priest in surplice and stole exposes and hands the Blessed Sacrament to the bishop.

IV. On other Occasions

Deacon and subdeacon, without assistant priest⁴, assist the bishop. The deacon wears a stole⁵. (A priest in surplice and stole may expose the Blessed Sacrament.)

¹ Stola ad exponendum et reponendum SSimum Sacramentum Diaconus semper adhibere debet: duobus tantum casibus exceptis, prout in Cæremoniali Episcoporum Lib. II, Cap. XXIII; et Cap. XXXIII. S. R. C. n. 4030.

¹ "Presbyter assistens accedit ad episcopum tantum pro ministrando incenso et thuribulo ad incensationem." S. R. C., 18. Feb. 1913.

* The same order is observed after semi-pontifical Vespers.

< S. R. C. n. 2352.

* Favrin, Praxis, p. 102, IV.

ARTICLE I Preparations

51

I. At the Altar¹

1. The crucifix is removed from the altar, if such is the custom of the church.
2. A throne is prepared for the Blessed Sacrament.
3. At least twelve wax candles are lighted.
4. The monstrance, covered with a white veil, is placed on the altar.
5. A burse, containing corporals².
6. Key of the tabernacle.
7. There should be no reliquaries on the altar.
8. Small stool, if necessary, for the one who exposes the Blessed Sacrament.

II. On the Credence

1. White stole, if a priest in surplice expose the Bl. Sacrament; but after Vespers, a stole of the color of the vestments³.
2. Benediction veil (white).
3. Book or card for the Oration *Deus, qui nobis, etc.*, and *Benedictus sit Deus, etc.*, in Latin or in the vernacular.
4. Bell, if it is customary to ring it at the Blessing.
5. Cushion for the bishop, when kneeling at the altar.

III. In the Sacristy

1. Amices, albs, cinctures and other vestments for the bishop and his ministers (50).
2. Mitre for the bishop (the pastoral staff is not used).
3. Thurible and boat.
4. Six or eight torches.
5. Cassocks and surplices for the inferior ministers and the torch-bearers.

¹ “Antependium altaris et conopæum tabernaculi semper albi coloris.”
S. R. C. n. 3949, 7 et 8.

² Bursa sit ejusdem coloris ac stola celebrantis. S. R. C. n. 3515, 1.

³ Stola Presbyteri exponentis debet esse ejusdem coloris ac paramenta Celebrantis, quando Benedictio Ss. Sacramenti immediate sequitur Vesperas solemnes. S. R. C. n. 4268 ad 8, Dccr. Auth., 1912.

ARTICLE II

Function

52 When the bishop and his ministers arrive at the altar, the deacon removes the bishop's mitre¹, all genuflect and kneel on the lowest step². The deacon, or a priest in surplice and stole, goes up to the altar, unfolds the corporal, opens the tabernacle, genuflects on one knee, places the luna in the monstrance³, again genuflects⁴, and descends *in planum*. The bishop with his ministers makes a medium bow, rises, puts incense into the thurible without blessing or *oscula*, kneels, receives the thurible (without *oscula*'), makes a medium bow and incenses the Blessed Sacrament with three double swings (26G), bows again and gives the thurible to the assistant. (Cf. 50, Note 2.)

53 As soon as the Blessed Sacrament is exposed, the *O Salutaris Hostia* should be sung. After it, prayers approved by the Ordinary may be recited in any language. If litanies or other liturgical prayers are sung, they must be sung in Latin⁵. Then follows the *Tantum Ergo Sacramentum**; all make a medium bow while the words *Veneremur cernui* are sung.

¹ "Cardinales Romæ in suis Titulis baculo non utuntur; hoc valet pro Episcopo in sua diœcesi." (Favrin, p. 103, N. 2.)

³ "Episcopus super pulvinari in medio altaris gradu genuflectit." (Favrin, Praxis, p. 103.)

³ Before and after the Exposition, the monstrance is covered with a white veil. S. R. C. n. 4268 ad 7. Deer. Auth. 1912.

⁴ If there is a throne, he genuflects, rises, places the monstrance on the throne, genuflects, and descends *in planum*.

« S. R. C. n. 3468 ad 10.

• "Regulare est, sive in Vesperis, sive in Matutinis, sive in Missa, ut primus versus Canticorum et Hymnorum, et pariter versus Hymnorum, in quibus genuflectendum est, qualis est Versiculus *Te ergo quesumus, etc.*, et Versiculus *Tantum ergo Sacramentum, etc.*, quando ipsum Sacramentum est super altari, et similes, cantentur a choro in tono intelligibili, non autem suppleantur ab organo: sic etiam Versiculus *Gloria Patri, etc.*, etiamsi Versiculus immediate praecedens fuerit a choro pariter decantatus; idem servatur in ultimis versibus Hymnorum." (Cær. Ep., lib. I, c. 28, n. 6.)

At *Genitori Genitoque*, the Blessed Sacrament is incensed as above (52). After *Panem de cælo*, without making any bow, the bishop rises, the assistants remaining on their knees, holding the book, and (*junctis manibus*) the bishop, "*recto tono cum unica vocis inflexione in fine orationis*," sings *Oremus, Deus qui nobis, etc.*

At the end of the Oration the deacon or the priest in surplice and stole, without bowing, rises, goes up to the platform, genuflects, takes the monstrance from the throne and places it on the altar. In the meanwhile the bishop, kneeling on the lowest step of the altar, receives the benediction veil, rises, and (without bowing or genuflecting) ascends with his assistants to the platform where all genuflect together. The bishop, standing and facing the altar, receives the monstrance from the deacon (priest) who is also standing; or he may take the monstrance from the altar. The bishop covers his hands with the veil, takes the stem of the monstrance in his right hand, the foot in his left hand, and turning to his right gives a triple blessing: first toward the epistle side, then in the middle, and lastly toward the gospel side as he completes the circle. The deacon, or the priest in surplice and stole, takes the monstrance from the hands of the bishop, both standing; or the bishop places it on the altar. 54

While the benediction is given, the two assistants kneel on the edge of the platform, moderately inclined, and hold the edges of the cope. The bell may be rung and the organ played, "*suavi ac gravi sonitu*," while the Blessing is being given. When the monstrance has been placed on the altar, the bishop and his assistants genuflect, descend *in planum* and kneel on the lowest step. The benediction veil is removed. *Benedictus sit Deus, etc.*, may be said in Latin or in the vernacular. The deacon, or the priest in stole, rises, goes up to the platform, genuflects on one knee, places the Blessed Sacrament in the tabernacle, genuflects again, locks the tabernacle, places the veil over the monstrance, descends, and all rise. If *Gloria Patri, etc.*, is sung, all bow, then genuflect, the mitre is put on the bishop, and all go to the sacristy in procession, or the bishop with his assistants goes to the throne to take off the vestments. 55

56 The *Sacred Congregation of Rites* has recently issued the following *D e c r e e* on reverences to be made at Benediction :

1. Cum flectendum est utrumque genu ad Sacramentum adorandum, fiat inclinatio mediocris, id est capitis, et modica humerorum inclinatio, quæ in casu habetur uti profunda.

2. Cum expositor, aperto ostiolo tabernaculi, genuflectit priusquam Ss. Sacramentum extrahat, et cum, reposito Sacramento, genuflectit priusquam ostiolum claudat, ceteri, qui genuflexi adsunt, si in casibus expositis vigeat consuetudo se inclinandi, adorent cum capitis et modica humerorum inclinatione.

3. a) Celebrans antequam surgat recitaturus orationem *Deus, qui nobis sub Sacramento*, nullam reverentiam debet facere; b) surrecturus ad imponendum incensum cum ministris, inclinationem mediocrem faciat; c) nullam reverentiam faciat celebrans antequam surgat ad altare ascensurus ut populo benedicat, vel expositor ad deponendum e throno Ss. Sacramentum, vel acolythus, antequam surgat, iturus ad abacum ad velum accipiendum; sed si idem acolythus transeat ante altare, genuflectat in medio.

4. Nullam reverentiam faciat celebrans postquam, Benedictione impertita, ab altari descendit et genua flexit in infimo gradu.

5. Sacerdos qui Ss. Sacramentum exposuit et ab altari descendit thus impositurus ambo genua flectat in infimo gradu, inclinationem mediocrem faciat, assurgat et ponat incensum in thuribulo.

6. Dum celebrans canit orationem *Deus, qui nobis, etc.*, ministri genuflexi maneant, librum sustinendo juxta Cær. Episc., lib. II, c. 33, n. 27. (S. R. C. n. 4179 ad 2. Decr. Auth. 1912.)

N o t a.—“In solemni benedictione cum SSmo Eucharistiae Sacramento, quando Episcopus assistit cappa indutis, et ponit incensum in thuribulo debet etiam ipse thurificare SSnum Sacramentum.” S. R. C., 8. Feb. 1913.

CHAPTER VII

Pontifical Vespers for the Dead

ARTICLE I

Preparations¹

57

I. At the High Altar

1. Six lighted candles of unbleached wax.
2. Black antependium, or, if the Blessed Sacrament is in the tabernacle, violet.

II. On the Credence

1. Vesperale or large Breviary for the prayers to be sung by the bishop.
2. Bugia.
3. The cushions and draping of the kneeling-desk should be violet, as also the drapery of the throne.

ARTICLE II

Function

58

The *Cæremoniale** prescribes for this ceremony, that the bishop be clad not in sacred vestments but in *cappa*. He may occupy the pontifical throne, assisted by ministers in surplice. The bishop sits at the throne for a moment,

¹ The *Cæremoniale*, referring to Vespers on the Commemoration of the Faithful Departed, says that after the Vespers of All Saints, while the bishop is divesting, the violet antependium is placed before the altar, candles of unbleached wax are substituted for the white beeswax candles, and we may add with Martinucci that the reliquaries and flowers are removed from the altar.

³ Pro officio canendo defunctorum a Cæremoniali non præscribitur ut erigatur tumulus in media ecclesia sive in choro, siquidem absolutio tumuli exsequenda est postridie post Missam solemnem, quapropter si præscriptæ regulæ servandæ sunt, tumulus vel castrum doloris pro Missa tantum solemni statuendum est.” (Mart. II, c. 3, art. 4, n. 9.)

⁵ Lib. II, c. 10.

risers, and the Vespers begin without *Pater* and *Ave*. The chanters intone the antiphon *Placebo Domino* and the psalm *Dilexi, etc.*, and the bishop sits, *capite tecto*. All the antiphons and psalms are intoned by the chanters and continued *sub ritu duplici*. At the *Magnificat* the bishop rises, makes the sign of the cross and remains standing until the repetition of the antiphon, when he again sits. The acolytes (with lighted candles of unbleached wax), the book-bearer and the candle-bearer now come before the throne, with the usual reverences to the altar and the bishop². After the antiphon the bishop rises, *detecto capite*, and intones *Pater noster*, which he finishes kneeling, (all likewise kneeling, except the acolytes.) At *Dominus vobiscum* the bishop rises, sings the Oration *Fidelium, etc.*, and subjoins *Requiem æternam, etc.* The two chanters sing *Requiescant in pace*.

CHAPTER VIII

Pontifical Complin

- 59 If the bishop officiates at Complin, he wears the *cappa magna* and occupies his usual place in the choir, which should be provided with cushions and a rug. When the chanter says *Jube domne benedicere*, the bishop rises and says *Noclem quiam, etc.*, and after the *Lectio brevis* he adds *Adju-torium, etc.*, and all that follows until *Deus, etc.*, inclusive. When the first psalm is intoned, he sits. The hebdomadary intones the antiphons and chants the *Capitulum*. The bishop sings *Dominus vobiscum*, the Oration, *Benedicamus Domino*, *Benedicat et custodiat nos*, and all else to *Divinum auxilium* inclusive. If the bishop does not officiate, the hebdomadary, turned toward the bishop and bowing profoundly, says *Tibi pater* and *Te pater* instead of *Vobis fratres* and *Vos fratres* in the *Confiteor*. He inclines toward the bishop at *Indulgentiam* and at *Benedicat et custodiat nos, etc.*

¹ "Quoties Vesp. Defunctorum separatim ab Oificio Divino recitantur, dicitur secreto *Pater* et *Ave*." S. R. C., Die 14. Feb. 1913.

² De Herdt, Prax. Pont., I, 156.

CHAPTER IX

Pontifical Matins and Lauds

The bishop, wearing his *cappa magnal*, enters the church as prescribed under No. 29 and takes the first seat in choir¹, where he is attended by the master of ceremonies or by a chaplain. After a short pause he rises, says in secret *Pater, Ave, Credo*, intones *Domine, labia, etc.* (signing his lips with the right thumb) and *Deus in adjutorium, etc.*, making the sign of the cross. The invitatory is sung by two chanters, and at *Venite adoremus* all genuflect. The hymn is preintoned by a chaplain to the bishop, provided he is to sing the Mass. If not, the chanters intone the hymn.

The antiphons are preintoned to the canons (clergy), according to the order of seniority. At the first psalm all sit, *capite tecto*, but take off the biretta and incline at *Gloria Patri*. At the versicle, after the psalms, all rise. When the choir has chanted the response, the bishop intones *Pater noster* and continues in secret to *Et ne nos, etc.*, which he sings, as also the absolution *Exaudi, etc.* 61

The lessons are chanted by the canons (clergy) according to seniority, beginning with the junior clergy. At the versicle the master of ceremonies conducts the lector, with the prescribed reverences (271), to the reading-desk, to sing the first lesson. The lector, bowing profoundly, says *Jube* 61

¹ The Ordinary may assist at Vespers and other offices of choir, vested in rochet and mozetta, but he should sit in the first stall of the choir. At the *Magnificat* and at the *Benedictus* he is incensed with three swings, after the celebrant has been incensed with two swings. By a decree, dated November 23, 1906, he may, if he have a special induit, occupy the throne, but he does so without the assistance of canons. S. R. C. n. 4195 ad. 1. (Cf. 2G2.)

² "Episcopus assistet cum sua cappa in choro, in suo loco, seu stallo, panno aliquo, vel tapete cum pulvinaribus ornato." (Cær. Ep., lib. II, c. 4, n. 1.)

domne benedicere; at the end, profoundly inclined¹, *Tu autem, etc.*, and then with the prescribed reverences to the altar and the bishop, who blesses him, (as he always does, when saluted), returns to his place. In the meantime the responsory is sung and the master of ceremonies conducts the second lector to the reading-desk, and so on. All is done as at the first lesson with this difference, that during the second and the third blessing all remain seated.

- 63 The same order is followed in the second nocturn: the next higher in rank sing the lessons. In the third nocturn, the seventh and eighth lesson are sung in choral dress (surplice) by the two who are to assist at the throne during Mass. While the text of the Gospel is sung, in the seventh, all stand until the words *Et reliqua* have been said. The lector who sings the text does not sign the book, nor join his hands, but places them on the book.

The assistant deacons, the book-bearer and the candle-bearer attend the bishop after the eighth responsory; the bishop rises and sings *Jube Domine benedicere* toward the altar, and the choir answers only *Amen*². The bishop sings the ninth lesson at the throne and, while he does so, all stand. At the end he inclines profoundly and says *Tu autem Domine, etc.* Then the *Te Deum* is preintoned to him, he repeats the intonation and the choir continues the hymn to the end. All kneel at the *Te ergo quæsumus*².

- 64 After the *Te Deum*, the bishop vests as for Vespers, and four or six ministers vest in surplice and cope. He intones *Deus in adjutorium, etc.*, and everything is done as at semi-pontifical Vespers (40). The bishop incenses the altar at the *Benedictus*. He is accompanied by his assistants, and having returned to the throne is incensed by the first as-

¹ "Inclinat profunde versus altare non autem genuflectit, ut in anterioribus Cæremonialis editionibus habebatur." De Herdt, Prax. Pont., II, 66, 6, b.

² If a prelate greater than the bishop be present, the bishop says *Jube domne, etc.*, toward the prelate, who answers: *Ad Societatem* or *Per Eeangelica, etc.*

» Versiculus *Te ergo quæsumus, etc.*, exprimatur voce clara alioquin cum suavi harmonia sine organo. (Cf. Cær. Ep., lib. II, c. 5, n. 9.)

sistant. The acolytes come with lighted candles and the bishop (with joined hands) sings *Dominus vobiscum* toward the people, the Prayer toward the altar, and again *Dominus vobiscum*. After the *Benedicamus Domino* is sung by the chanters, the bishop either from the throne or from the altar gives the solemn Blessing, with which the ceremony closes.

CHAPTER X

Pontifical Matins and Lauds for the Dead¹

65

The bishop is vested as at Vespers and may occupy the throne (58). When he rises, the chanters begin the invitational *Regem cui omnia vivunt, etc.* The antiphons and the psalms are intoned by the chanters². The bishop sits from the first psalm until the choir has chanted the response to the versicle. He then rises, *capite detecto*, says in secret *Pater noster, etc.*, and resumes his seat. He does the same in the second and in the third nocturn. The lessons are sung by the chanters or by the clergy, the responsories by the choir. During Lauds the bishop remains seated, until the canticle *Benedictus* is intoned³. He then rises and remains standing until the repetition of the antiphon, during which he sits, *capite lecto*. Meanwhile two acolytes

¹ On the Commemoration of the Faithful Departed, the office is to be said as prescribed in the recent editions of the Roman Breviary. On all occasions at Lauds of the Office for the Dead, the third psalm is *Deus, Deus meus*, without adding *Deus misereatur, etc.*, and the fifth is *Laudate Dominum in sanctis ejus*.

² "Antiphonæ tam Matutini quam Laudum non intonabuntur a Celebrante neque a choro, ut fit in aliis Matutinis solemnibus." (Mart. I, lib. II; c. 3, art. 4, §. 29.)

³ "Ad versiculum ante *Benedictus* et ad intonationem antiphonæ ejusdem cantici, nec Celebrans assurget neque chorus; sed utique quum incipietur canticum illud." (Mart. I, lib. II, art. 4, c. 3, §. 41.)

with lighted candles, the candle-bearer and the book-bearer come before the bishop. He rises and sings *Pater nosier, etc.*, as at Vespers (58). If Mass immediately follows the office, the bishop omits *Requiem celernam*, and the chanters do not sing *Requiescant in pace*.

66 Decrees on the Divine Office, taken from the *Decreta Authentica*, issued in 1912, and the *Acta Apostolica Sedis*:

In Officio servetur Cæremoniale Episcoporum, lib. I, c. 2S, ita ut, cum organum alternatim pulsatur, intelligibili voce pronuncietur quod per organum figuratur cantari. 4054 ad 9.

In Officio psalmi possunt ita alternatim dici, ut versus alter concinatur a choro, alter vero recitetur sub organo, clara ac distincta voce, ab uno ex mansionariis; dummodo et organa non sileant, et insufficiens habeatur choralium numerus. 4067 ad 3.

In Officio ad asteriscum pausa omnino est servanda, etiamsi sine cantu fiat; non obstante quacumque in contrarium consuetudine. 4067 ad 5.

In Officiis Defunctorum potest legile chori et scamnum Celebrantis ac Ministrorum nigro aut violaceo panno, etiam serico, contegi. 4172 ad 1.

In Officio Defunctorum, nequeunt pulsari organa cum canuntur Lectiones Matutini. 4243 ad 5.

In Officio Defunctorum nec dicitur Ps. *Lauda anima mea* ad Vesperas, nec *De profundis* ad Laudes, quandocumque officium recitatur ritu duplici.—Post orationem quando dicitur immediate ante Exsequias vel Missam aut Absolutionem, non dicuntur versiculi *Requiem aeternam* et *Requiescat in pace*. (Officium pro Defunctis. Editio typica Vaticana, 1909.)

In Officio Defunctorum, quoties Matutinum delationem cadaveris ad ecclesiam ac Responsorium: *Subvenite*, vel Matutinum diei currentis immediate non sequatur, dicitur secreto *Pater, Ave, Credo*; secus absolute incipitur ab Invitatorio. S. R. C., Die 14. Feb. 1913.

CHAPTER XI

Pontifical Mass at the Throne

ARTICLE I

Preparations

67

I. At the High Altar¹

1. Six wax candles, lighted, and if the Ordinary is celebrant, a seventh².
2. The altar should be richly ornamented with flowers, and reliquaries may be placed between the candlesticks.
3. Antependium of the same color as the vestments³⁵
4. The Canon-cards are removed.

II. At the Altar of the Blessed Sacrament

1. Six wax candles, lighted.
2. Kneeling-desk, draped in green. (Glossary.)

¹ "Si in altari, in quo celebrandum erit, Ss. Sacramentum asservatur, ab eo in aliud transferendum est, ne propterea ritus et ordo cærimoniarum, qui in hujusmodi Missa servandus est, turbetur." (Cær. Ep., lib. I, c. 12, n. 8.)

² "Candelabrum septimum tantum apponitur in missa solemni non autem in missa defunctorum, neque in vesperis; et solummodo adhibetur celebrante Episcopo loci ordinario, non vero celebrante Episcopo extraneo, neque administratore, neque sulraganeo, neque abbate, neque quibuscumque prælatis Episcopo inferioribus celebrantibus." (De Herdt, Prax. Pont., I, 93.)—"Crux ante altius candelabrum in medio cereorum positum locabitur." (Cær. Ep., lib. I, c. 12, n. 12.)

⁵ "Antependium apponendum est ad quodcumque Altare, nisi ipsa structura Altaris, lapidea, vel lignea, decore ornata sit metallo, vel lapide pretioso, vel figuris, aut per modum tumbæ sit confecta. Attamen in solemnioribus festivitatibus etiam pro hujusmodi Altari requiritur, aut saltem convenit pallii pretiosioris ornatus." (Van der Stappen, III, Q. 44.)

(67) III. On the Credence at the Epistle Side

1. The chalice with purificator, paten, host and pall, burse with corporal, covered with the subdeacon's humeral veil. The chalice veil is placed not over the chalice but on the credence.
2. Cruets with wine and water.
3. Basin, ewer and towels.
4. Book of Epistles and Gospels.
5. Bell for Sanctus, etc.

IV. On the Credence at the Gospel Side

1. Missal on its stand, open at the Mass and the Missal marks arranged.
2. Canon and Bugia (which may be carried in the procession from the secretarium).
3. Gremial of the same color as the vestments.
4. Gold-cloth mitre.
5. Indulgence formulae. (Card for chanting the *Confiteor*.)

V. In the Sanctuary

1. The episcopal throne is erected on the gospel side and is draped in silk of the color of the vestments, but not of gold-cloth unless the celebrant is a cardinal.
2. Seats near the throne: on the right for the assistant priest and the first assistant deacon; on the left for the second assistant deacon. These seats must be uncovered². The birettas for the assistant deacons are placed on their seats at the throne.
3. The bench, covered with baize, at the epistle side, for the deacon and subdeacon.
4. Chairs for the clergy, the inferior ministers, the thurifer, the acolytes and the sanctuary-boys.
5. Cushion of the same color as the vestments. It is used at *Et incarnatus est, etc.*, hence placed near the throne.

¹ De Herdt, Prax. Pont., I, 97; Schober, Cær. Miss., art. IX, c. 1, η. δ, N. 12.

² Cær Ep., lib. I, c. 8, n. 2; De Herdt, Prax. Pont., I, 57, a.

6. Stand or receptacle (if used) for the pastoral staff, (67)
at the gospel corner of the altar.

VI. In the Sacristy

1. Cope, surplice and amice for the assistant priest.
2. Dalmatics, cinctures, albs¹ and amices for the two assistant deacons.
3. Dalmatic, stole, cincture, alb and amice for the deacon; tunic, cincture, alb and amice for the subdeacon.
4. Tunic, cincture, alb and amice for the subdeacon who carries the processional cross from the Secretarium.
5. Vestments for the clergy who assist: copes and amices for the prelates; chasubles, cinctures, albs and amices for the priests; dalmatics and tunics, cinctures with albs and amices for the deacons and subdeacons.
6. Surplices for the master of ceremonies.
7. Surplices for the inferior ministers.
8. Two veils (white, or the color of the vestments) for the bearers of the mitre and of the pastoral staff.
9. Thurible and boat with incense.
10. Cassocks and surplices for the altar-boys.
11. Torches, not fewer than four, not more than eight.
12. Holy-water vase and sprinkle. The holy-water bearer should station himself at the main entrance of the church before the bishop enters.

Note.—If there is no secretarium or suitable chapel, the bishop vests at the throne. In that event all the preparations under the following numbers (VII. and VIII.) are to be made in the church at the high altar and at the credence tables.

VII. In the Secretarium or Chapel²

1. On the altar: a crucifix and six lighted candles.
2. In the middle of the altar: chasuble, dalmatic, tunic, cope, morse (if the Ordinary celebrate), stole, cinc-

¹ Custom in this country permits the assistant deacons to wear albs instead of surplices with the dalmatics.

² “Pro Missa Pontificali ab Episcopo celebranda statuimus, debere juxta antiquam disciplinam exstare Secretarium, ut inculcat Cærimoniale. Si quo in Cathedrali Secretarium deesset, designabitur in

- (67) ture, alb and amice; all covered with a veil of the same color as the vestments.
3. On the gospel side: precious mitre, gloves on a salver.
 4. On the epistle side: gold-cloth mitre, pectoral cross, unless the bishop wears it, and pontifical ring¹.
 5. At the gospel corner: pastoral staff.
 6. At the foot of the altar: kneeling-desk, draped in green.
 7. Scat for the bishop, preferably on the gospel side and with baldachin, seats for the ministers and for the clergy.
 8. Processional cross.

VIII. On the Credence of the Secretarium

1. Sandals and stockings, (shoe-horn), covered with a veil; also veil with which the subdeacon covers his hands when taking the sandals to the bishop.
2. Book of Gospels, with the bishop's maniple enclosed.
3. Maniples for the deacon and subdeacon.
4. Pontifical Canon.
5. Bugia with wax candle.
6. Ewer, basin and towels.
7. Thurible and boat with incense.
8. Two candlesticks with candles for the acolytes.
9. Breviary for the Oration of Terce.
10. Tray for the bishop's biretta, mozetta or cappa, and salver for ring and the pectoral cross.

IX. Order of Vesting²

1. Amice.
2. Alb.
3. Cincture.

hanc rem ab Episcopo sacellum aliquod in ecclesia eadem, quod sit ex amplioribus." (Mart. V, c. 9, n. 2, Nota. Cf. Cær. Ep., lib. I, c. 12, n. 15.)—"Si speciale sacellum, vel alius locus, qui a Cæremoniali, lib. II, c. 8, n. 2, ad Episcopum induendum requiritur, deest, tunc Episcopus ad altare majus indui potest, et Tertia in choro cantatur." De Herdt, Prax. Pont., II, 74; Schober et al.)

¹ This supposes that there is a special pontifical ring.

² The same order is followed, if the bishop vests in the church.

4. Pectoral cross. (67)
5. Stole.
6. (Cope for Terce, Sext or None.)
7. Tunic.
8. Dalmatic.
9. Gloves (on a salver).
10. Chasuble.
11. Mitre (precious).
12. Pontifical ring.
13. Pastoral staff.

Sacred Ministers

1. Assistant priest, who ought to be the vicar-general or a dignitary of high rank in the diocese; or he who is to preach the sermon¹.
2. Two assistant deacons, or deacons of honor, who should be of the senior clergy.
3. Deacon and subdeacon of the Mass.
4. Subdeacon who carries the processional cross, (if the bishop vests in the secretarium).
5. Two masters of ceremonies.

Inferior Ministers

68

1. Book-bearer.
2. Candle-(bugia-) bearer.
3. Staff-bearer.
4. Mitre-bearer.
5. Train-bearer.
6. Gremial-bearer.
7. Thurifer.
8. Two acolytes.
9. Torch-bearers (not more than eight).
10. There may be other ministers, such as the minister of the gloves, of the ring, etc.

Additional sanctuary-boys, vested in cassock and surplice, may occupy seats in the sanctuary.

¹ Caer. Ep., lib. I, c. 7, n. 4.

Remarks

If the Metropolitan officiates, the following additional preparations must be made:

a) *In the Sacristy:*

The metropolitan cross.—Tunic, alb, cincture and amice for the subdeacon who carries it (274).

b) *In the Secretarium:*

The pallium on a silver tray, covered with a cloth of the same color as the vestments, and on a salver the three pins, with which the pallium is fastened. (Cf. No. 278.)

2. Should the sermon be preached by some one not otherwise connected with the ceremony, a surplice and, if customary, a stole of the same color as the vestments worn at the Mass, should be prepared in the sacristy.
3. In some places the book-bearer, the candle-bearer, the staff-bearer and the mitre-bearer wear plain copes. (Cf. Favrin, Praxis, c. VI, p. 36.) The inferior ministers are not permitted to wear gloves.
4. The color of the altar-boys' cassocks may be red or black, or, in cathedral churches, purple.
5. Should there be additional ministers, such as the minister of the gloves, the ring, or the faldstool, the master of ceremonies provides seats for them.
6. Visiting prelates with their chaplains, and the clergy should be properly grouped in the sanctuary.

ARTICLE II

Function

The Bishop enters the Church

The bishop with his retinue enters the church as explained under No. 29, prays before the Blessed Sacrament and goes with his clergy to the secretarium¹ or chapel. Having arrived at the altar of the secretarium, he makes a profound bow to the cross, prays for a short time, and then sits with biretta. Meanwhile the clergy put on their vestments in the sacristy (29); the deacon and the subdeacon put on their vestments for Mass, with the exception of the maniple². The two assistant deacons and the assistant priest, in surplice, remain near the bishop.

Order when Terce is said³

The clergy, who may be preceded by the acolytes, come to the secretarium, make the prescribed reverences to the altar and the bishop (271), and go to their seats. The book-bearer and the candle-bearer come before the bishop, and the former gives the book, open at the proper place, to the assistant priest. The bishop rises, and after *Pater* and *Ave* intones *Deus in adjutorium, etc.*, making the sign of the cross. The choir answers *Domine, etc.*, and the chanters intone *Nunc sancte nobis Spiritus*, and the antiphon with the first psalm. The bishop meanwhile sits (as do all except the assistants), and puts on his biretta⁴.

¹ See page 57, Note 2.

² "Quamvis aliorum Cæremoniale disponat, in praxi comperitur valde utile esse sacræ actionis ordini, si Ministri sacras vestes sumant ante Episcopi accessum." (Mart., lib. V, c. 9, n. 31.)

³ "In Missa Pontificali ab Episcopo Diocesano celebrata debet semper praemitti cantus Horæ Tertiae, et si desit secretarium, in quo id fieri possit, praedicta Hora cantanda est eodem in loco, in quo cantatur Missa: omitti tamen debet in hoc casu processio." (S. R. C. n. 3228 ad 1.)

⁴ The psalms should be sung slowly and the organ may be played between the verses, in order that the psalms may not be finished before the bishop is vested.

The book-bearer with the Canon and the candle-bearer with the bugia kneel before the bishop, who sits, *capite tecto*, and says *Ne reminiscaris, etc.* He recites the psalms alternately with the assistant priest and the assistant deacons, who remain standing. In the meantime the subdeacon, with the prescribed reverences (271), goes to the credence, covers his hands with the veil, takes the sandals and stockings (covered with another veil) to the bishop. He kneels, and with the assistance of a chaplain (*scutifer*) or the master of ceremonies puts them on the right and then on the left foot of the bishop, whose ordinary shoes have been removed by the chaplain or the master of ceremonies². The subdeacon then covers the ordinary shoes and carries them to the credence, and returns to his place³. The clerics (altar-boys) carry the vestments from the altar to the bishop as described under No. 30. For the order of vesting see No. (67), IX.

73 When the bishop has finished the psalms and repeated the antiphon, he hands the biretta to the first assistant deacon, rises, and says the versicles and Prayers, adding the Prayer for the sandals, *Calcea, etc.* The cappa is then removed by the master of ceremonies during the Prayer *Exue, etc.* The bishop sits with biretta, and the ring is removed by the first assistant deacon¹. The bishop washes

¹ “Solet a quibusdam velum humerale imponi humeris subdiaconi allaturi caligas cum sandaliis ad Episcopum. Nos autem secuti sumus Cæremonialis legem, qua excluditur hujusmodi velum, ac jubet duo adhiberi vela, quibus conteguntur manus et brachia, non vero humeri.” Mhrt., lib. V, c. 6, art. 3, n. 41. Schober, Favrin, et al.

² Sex vel octo acolythi cum cottis genuflexi, fimbrias cappæ circumcirca elevant et dilatant, cooperiendo Subdiaconum et scutiferum, quo commodius et decentius officium suum peragere possint. Cær. Ep., lib. II, c. 8, n. 7.

³ If the cappa is not worn, the sandals and stockings are put on in the bishop's room, or in the sacristy. S. R. C. n. 2011, ad 1. De Herdt, Prax. Pont., II, 77, c.

⁴ According to the earlier editions of Martinucci, the assistant priest always removes the *pontifical* ring. This opinion is shared by Schober. But Mcnghini, who edited the latest (1914) edition of Martinucci, writes: “Opinioni A. (Mart.) circa anulum detrahendum per Presbyterum assistantem non contradiximus . . . Lectorem simplici-

his hands, saying *Dcūt Dōtmhc*, and blesses the ministers, who kneel. The assistant priest, who presents the towel, also kneels; in fact, the *Cæremoniale* prescribes that while the bishop washes his hands, the laity and clerics near the throne (canons and prelates excepted) kneel, unless a prelate, greater than the bishop, be present¹.

Vesting

The deacon and subdeacon go to the bishop with the prescribed reverences (271). The assistant priest departs to put on the amice and cope, and the assistant deacons to put on the dalmatics. The bishop takes off the biretta, rises, makes the sign of the cross and, reciting at every vestment as far as the stole the corresponding prayer, is vested by the deacon and subdeacon with amice, alb, cincture, pectoral cross, stole² (without crossing it), cope, morse (see Glossary) and gold-cloth mitre (104, § 2). The deacons with the assistant priest, now vested, return to the bishop, and the deacon and subdeacon return to the bench³. All sit until the psalms are finished and the antiphon is repeated. 74

Toward the end of the antiphon, the subdeacon is conducted by the master of ceremonies to the place where the Epistle is usually sung. All rise; the bishop stands 75

ter remisimus ad Cærem. Epp. Ad quæstionem radicatus solvendam, amandamus ad η. 57, lib. II, cap. VIII, ipsius Cærem., in quo dicitur explicite: 'deponitque annulum et chirothecas, *qua omnia* extrahuntur ab assistentibus diaconis'." Martinucci-Menghini, Animadversiones, Pars. II, Vol. I, pag. VIII.

¹ "Laici et clerici omnes throno assistentes, ministrantes aut circumstantes genuflectere debent, non autem alii de choro ... Si adsit legatus aut Episcopus dignior non debet permittere, sed modesto nutu indicare se nolle, ut genuflectant." (De Hordt, Prax. Pont., II, 50, d.)

² a Cær. Ep., lib. II, c. 8, § 14, vult, ne stola collum tegat; quod proprium est Episcopi, notat Gavantus p. II, tit. 1, r. 3, litt. n., cum Missale tit. 1, n. 3, pro sacerdotibus praescribat ut medium stolæ collo imponant. (Schober, Cær. Miss., art. IX, c. 2, η. 24.)

³ The ministers of mitre, staff, etc., *now* put on copes, if customary.

with mitre and turned to the lector. The subdeacon¹ faces the bishop and, holding the book himself, sings the *Capitulum*; he gives the book to the master of ceremonies and returns to his place. The *Responsorium breve* and the versicle are sung by the chanters. The acolytes, with their candlesticks, the book-bearer and the candle-bearer, all making the prescribed reverences, come before the bishop and remain during the Oration. The second assistant deacon removes the mitre, and from the book, held by the assistant priest, the bishop sings *Dominus vobiscum* and the Oration with joined hands, and again *Dominus vobiscum*. The chanters sing *Benedicamus Domino*, but *Fidelium anima, etc.*, is not said². The assistant deacons depart, and the deacon and subdeacon come, and with them the clerics, bringing the tunic, dalmatic, gloves³ and chasuble⁴, received from the master of ceremonies. The book-bearer and the candle-bearer come before the bishop.

76 The deacon, aided by the subdeacon, takes from the bishop the morse and cope, which he gives to the clerics, and the deacon vests him with tunic and dalmatic, and the gloves are put on the bishop, by the deacon on the right and by the subdeacon on the left hand: each kissing first the hand, then the glove. The bishop rises and receives the chasuble, again sits and receives the precious mitre from the deacon, the subdeacon raising the fanons. The assistant priest puts the pontifical ring on the ring-finger of the right hand, kissing first the ring, then the hand; the bishop saying the Prayer *Cordis, etc.* He adds the Prayer for the maniple, *Merear, etc.*, but the maniple is put on after the *Indulgentiam, etc.*

¹ “Subdiaconus accedit ad locum, ubi legi solet Epistola, et cantat Capitulum Tertiæ, sibi ipse librum tenens, dummodo nec altari nec Episcopo humeros vertat.” Schober, Cær, Miss., art. IX, c. 2, n. 15.

² “V. Fidelium animæ addi non licet, quia immediate sequitur Missa.” Schober, ibid. N. 28, Favrin et al.

³ It does not seem incongruous that the bishop should kiss the cross which is on the glove.

⁴ The pectoral cross is worn beneath the vestments, not outside the chasuble. S. R. C. 3301 ad 1 et 3873 ad 2 et 4035 ad 2.

When Terce is not said

The bishop enters the church with his retinue in the manner prescribed under No. 29. He removes his zucchetto while he prays for a short time before the Blessed Sacrament, then goes to the secretarium or chapel, carrying his biretta in the left hand and blessing the people with his right, provided he is in his own diocese¹³ (In the absence of a suitable chapel, the bishop vests at the throne.) At the altar he makes a profound bow to the cross, prays for a short time at the kneeling-desk, then goes to his seat and puts on his biretta. The ceremony of vesting the bishop is carried out as explained, (72-76), with this difference, that the bishop at once puts on all the vestments for Mass, namely, amice, alb, cincture, pectoral cross, stole, tunic, dalmatic, gloves, chasuble, mitre and ring, reciting for each vestment the corresponding Prayer from the Canon. 77

Procession to the High Altar

When the bishop is fully vested, the deacon and subdeacon put on their maniples and the subdeacon receives from the master of ceremonies the Book of Gospels with the bishop's maniple enclosed. The first assistant deacon goes to the bishop's right, the second assistant deacon to his left, and the assistant priest ministers incense with *oscula*, saying: *Benedicite, Pater Reverendissime**. The bishop puts incense into the thurible, saying: *Ab illo benedicaris in cujus honore cremaberis. Amen*, and blesses it⁴. The staff-bearer gives the pastoral staff to the bishop, kissing first the staff, then the hand. Meanwhile the procession is arranged by the master of ceremonies in the following order: 78

¹ "Secretarium," see page 57, Note 2.

² "Benedictio privata est, quæ datur in via. Hanc dare potest Episcopus in sua diœcesi." De Herdt, Prax. Pont., I, 35.

³ If the celebrant is a cardinal, the assistant priest says: *Benedicite, Eminentissime el Reverendissime Pater*.

⁴ If the bishop vests at the episcopal throne in the church, he does not put incense into the thurible at this time, but goes to the foot of the altar, accompanied by the ministers of the Mass, without a cross-bearer, etc. S. R. C., n. 2776 ad 2.

1. The thurifer, swinging the thurible gently and holding the boat in his left hand.
2. Cross-bearer (a subdeacon, vested, but without maniple or biretta), and two acolytes with lighted candles.
3. Sanctuary-boys.
4. Clerics (seminarians).
5. The choir or clergy (*ministri parati*), wearing birettas.
6. Subdeacon of the Mass, walking along (*capite tecto*), with the Book of Gospels, containing the bishop's maniple.
7. The assistant priest and the deacon of the Mass at his left, both wearing the biretta.
8. The bishop with mitre and pastoral staff¹, between the assistant deacons without birettas².
9. The train-bearer.
10. The mitre-bearer and at his left the staff-bearer.
11. The book-bearer and at his left the candle-bearer.
12. The gremial-bearer and other ministers in surplice.

In passing the altar of the Blessed Sacrament, all remove the biretta and genuflect, except the bishop who bows profoundly, retaining mitre and pastoral staff. He blesses the people at times as he advances, provided he be in his own diocese or have the privilege of so doing³. The cross-bearer does not genuflect while carrying the processional cross, and on his arrival in the sanctuary either puts aside the cross or goes to the sacristy; the acolytes place their candlesticks on the credence. The second master of ceremonies receives the Book of Gospels from the subdeacon, and takes charge of the birettas.

Beginning of Mass

- 79 On his arrival at the altar, the bishop salutes the clergy (*ministri parati*), with a slight bow, and the clergy make a profound bow to the bishop. At the lowest step, the staff-

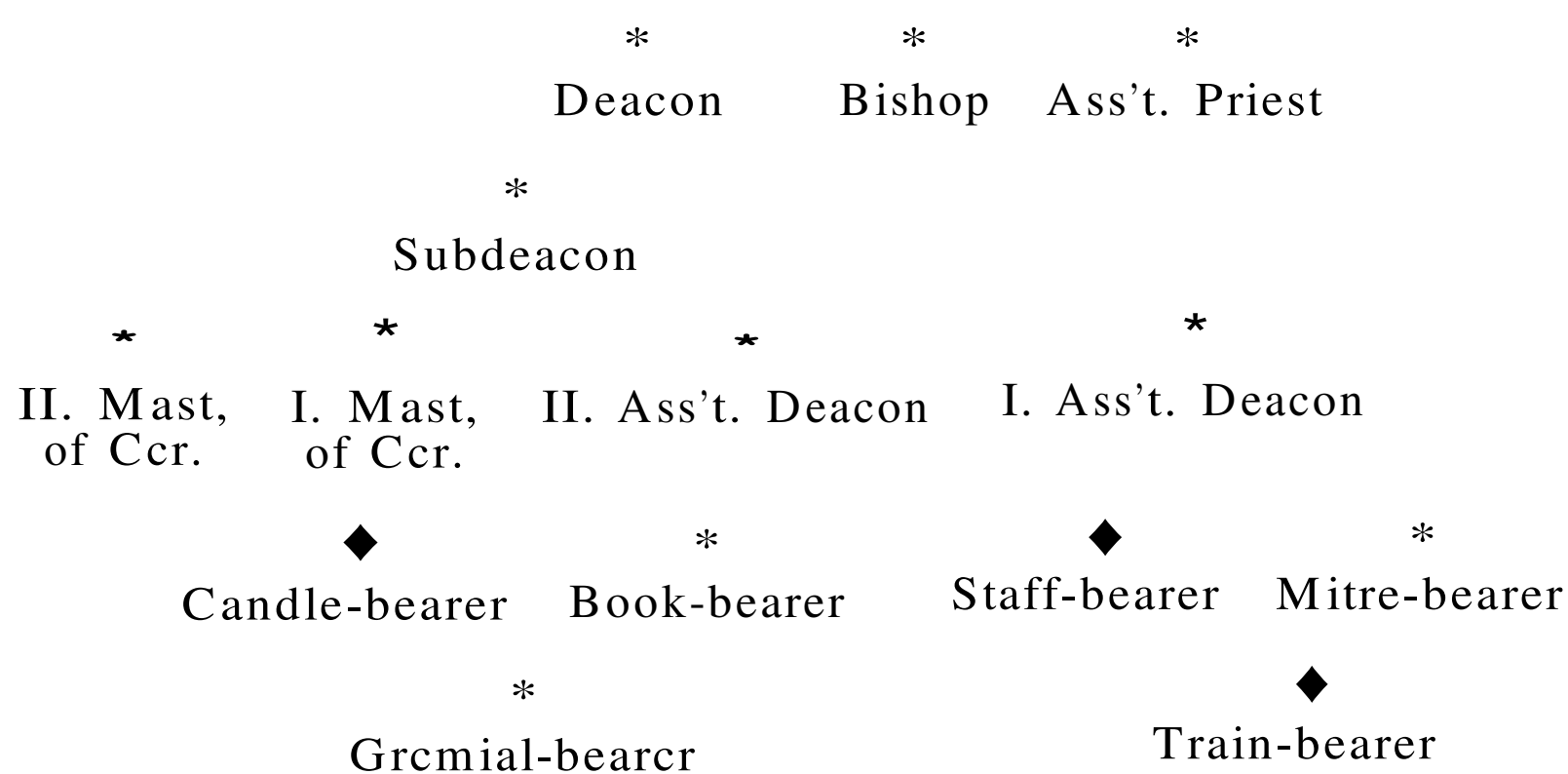
¹ "In manu sinistra, parte curva baculi ad populum versa." Schober, Caer. Miss., art. IX, c. 3, n. 2.

¹ "Nudo capite." De Herdt, Prax. Pont., II, 125.

¹ "Benedictio privata est, quæ datur in via. Hanc dare potest Episcopus in sua dioecesi." De Herdt, Prax. Pont., I, 35.

bearer takes the staff (37, Note), the deacon of the Mass (on the gospel side) removes the mitre and gives it to the minister. Then the bishop with the assistant priest at his right, the deacon at his left, and near the deacon, but a little farther back, the subdeacon, makes a profound bow to the cross, and the others make a genuflection¹. The bishop begins Mass. The assistant deacons, standing, say the psalm *Judica* and the *Confiteor* (*inter sc*); canons and prelates, standing, do the same; likewise the clergy (*ministri parati*), kneeling, two and two, one leading, the other responding, say the psalm *Judica*, etc.

Position at the Beginning of Mass



The bishop turns slightly toward the ministers when he says *Vobis fratres* and *Vos fratres*, and the ministers, when saying *Tibi pater* and *Te pater*, incline profoundly toward the bishop. After *Indulgentiam*, etc., the subdeacon

¹ The *Cccremoniale* supjxjses that the Blessed Sacrament is not present. If the Blessed Sacrament be present, the bishop, without mitre, genuflects.—Cathedral canons bow to the cross.

receives the maniple from the master of ceremonies, and as the deacon recedes, advances toward the bishop, bows, and having kissed the maniple at the side of the cross, presents it so that the bishop can conveniently kiss the cross, puts it on the bishop's left arm, kisses his hand, bows, and returns to the left of the deacon. Meanwhile the choir sings the *Introit, Kyrie, etc.*

- 81 At *Oremus* the bishop extends and joins his hands, ascends to the altar; the deacon passes to the right and the assistant priest to the left. The subdeacon, with the Book of Gospels, ascends on the gospel side and holds the book open at the Gospel of the Mass. The bishop, having kissed the altar, places both hands on the book and kisses the text of the Gospel pointed out by the assistant priest, who then retires *in planum*¹. The assistant deacons stand, one on the epistle, the other on the gospel side, *in piano* or on the second step according to custom². The subdeacon gives the Book of Gospels to the master of ceremonies. The thurifer ascends to the platform on the epistle side where he kneels, holding the thurible open. The deacon ministers the incense with *oscula*, saying *Benedicite, Pater Reverendissime*, and the bishop puts it into the thurible three times, saying *Ab illo benedicaris in cujus honore cremaberis. Amen*, and blesses it³. The deacon returns the boat, takes the thurible and gives it to the bishop with *oscula*. The bishop performs the incensation of the altar in the usual manner⁴ (264, 1), assisted by the deacon and the subdeacon, and returns the thurible to the deacon.

¹ "Extra cornu Evangelii." Cær. Ep., lib. I, c. 7, n. 4.

² Schober, Cær. Miss., art. IX, c. 3, adn. 19; Wapelhorst, n. 105.

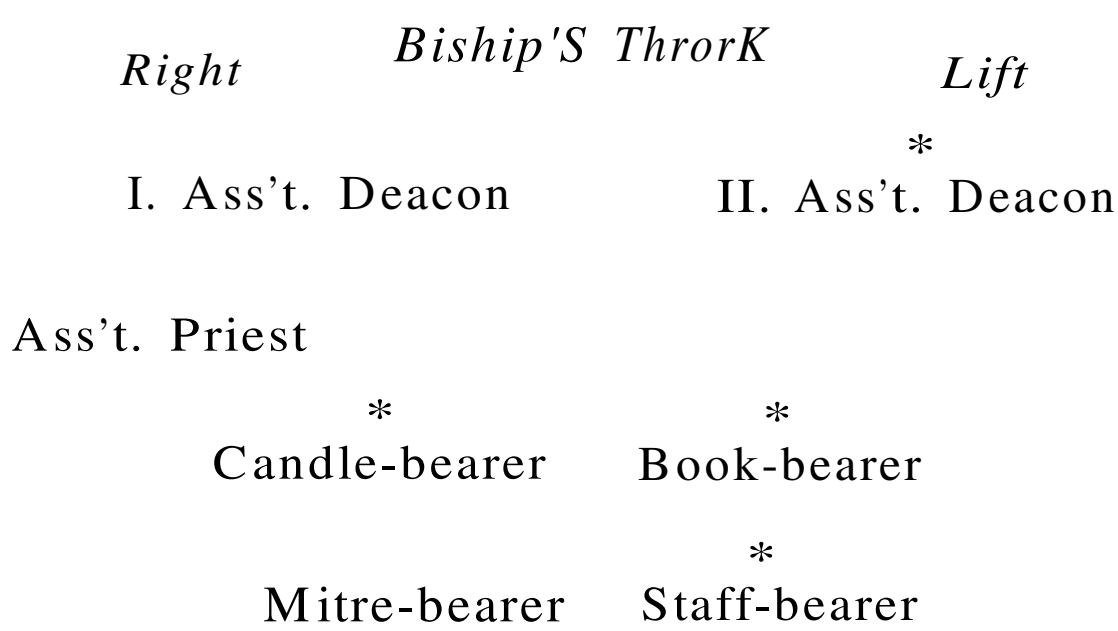
³ While the bishop puts incense into the thurible, he keeps his left hand on his breast, but places it on the altar when he blesses the incense. He does this on all similar occasions. (Ci. 204, Note 1.)

⁴ The bishop bows to the cross (or if the Blessed Sacrament is in the tabernacle, genuflects) and incenses the cross with three swings; he makes the prescribed reverence and incenses the relics on the gospel side with two swings; he makes the prescribed reverence and incenses the relics on the epistle side with two swings; then without a further reverence he proceeds to incense the altar (264, 3).

The bishop receives the precious mitre from the first assistant deacon and stands with hands joined at the epistle corner, where he is incensed with three swings by the deacon, whom he blesses. Here he takes the staff, goes to the middle of the altar¹, makes a reverence to the cross with his assistants and, saluting the clergy as he passes them, goes between the assistant deacons direct to the throne. The assistant priest walks before the bishop in going to the altar and in returning to the throne. The deacon and the subdeacon, having made a reverence to the altar, return to the bench.

82

Position at the Throne



Introit, Kyrie, Gloria, Oration

At the throne, the bishop sits², gives the staff to the minister; the second assistant deacon removes the mitre and gives it to the minister; the ministers of the book and the candle come to the throne. The bishop rises, makes the sign of the cross and reads the Introit standing. The assistants at the throne point out what is to be read, and turn the leaves. The bishop recites the *Kyrie* with the assistants at the throne; the deacon and subdeacon recite it at the bench, and the clergy at their places. If the choir

83

1 Mart. V, c. 6, art. 3, n. 81; De Herdt, Prax. Pont., II, 93.
2 "Episcopiis apud sedem consistens deponit baculum." De Herdt, Prax. Pont., II, 93. Juxta Martinucci, V, c. 6, art. 3, n. 82, "Sedebit et deponet baculum."

has not finished the *Kyrie*, the bishop sits and receives the gold-cloth mitre¹ and the gremial from the first assistant deacon.

While the choir sings the last *Kyrie*, the assistants rise, and the second deacon takes off the gremial and the mitre, which he gives to the ministers. The bishop rises, (as do all), and turned to the altar intones *Gloria in excelsis*, the assistant priest holding the book (as he always does when the bishop sings). After the intonation, the book-bearer takes the book. The bishop recites the *Gloria* with his assistants; the deacon and the subdeacon, and the clergy recite it at their places (79). The bishop sits and receives mitre and gremial from the first deacon. All sit, uncover and incline at *Adoramus te, etc.*, but the bishop retaining his mitre merely inclines his head.

When the choir has finished the *Gloria*, the assistants rise at a sign from the master of ceremonies, and the second assistant deacon removes the gremial and the mitre. The bishop rises, sings toward the people *Pax vobis*², and toward the altar from the Missal, held by the assistant priest, the Oration, and commemorations, if anys. He then sits with gold-cloth mitre and gremial.

Epistle and Gospel

At the last Oration, the subdeacon receives the Book of Epistles from the second master of ceremonies, and having made the prescribed reverences to the altar and to the bishop (271), with the master of ceremonies at his left, sings the Epistle in the usual place, holding the book himself and turned toward the bishop. He then goes to the throne, lays the book, closed, on the knees of the bishop, kisses the bishop's hand placed on the book, and receives

¹ The other mitre is placed on the altar at the epistle side or on the credence.

² Should there be no *Gloria*, the bishop after *Kyrie* sings *Dominus vobiscum*, not *Pax vobis*.

* The candle-bearer holds the bugia whenever the bishop reads or sings, whether at the throne or at the altar. For further instructions see No. 112.

his blessing. He hands the book to the master of ceremonies and returns to his place, where he sits until the deacon rises to go to the altar with the Book of Gospels.

The ministers of book and candle come before the throne, the assistants rise, and the bishop, seated, reads the Epistle, Gradual, etc¹. Then inclining he says (with hands joined) *Munda cor meum, etc.*, from the Canon, held by the master of ceremonies, signs the text as usual, saying *Sequentia, etc.*, and reads the Gospel. When the choir sings the latter part of the Gradual or of the Sequence, the deacon receives the Book of Gospels from the master of ceremonies, goes to the altar and, after the prescribed reverences (271), ascends and places the book in the middle of the altar². He descends by the short way to the throne, bows, kisses the bishop's hand, returns to the middle and, kneeling on the lowest step of the altar, says *Munda cor meum, etc.*³. He then ascends, takes the book, and resting it on his breast, descends *in planum* and stands at the epistle side of the altar⁴, at the right of the subdeacon, who has previously come accompanied by the acolytes⁵ (with lighted candles). 87

In the meantime the bishop puts incense into the thurible, the assistant priest ministering, and blesses it as usual. The thurifer receives the boat, makes a reverence to the bishop and goes to the altar, where he stands at the left of the second master of ceremonies. The following diagram 88

¹ "Quando infra lectionem in Epistola, Gradualit vel Evangelio genuflexio præscribitur, Episcopus non genuilectit." S. R. C. n. 2184 ad 4.

² "Evangeliarium tenet utraque manu ante pectus, ita ut apertura ejusdem versa sit ad sinistram suam." Schober, Cær. Miss., art. IX, c. 4, n. 13.

³ "In inferiori gradu genuflexus dicit Munda cor meum, etc.," Cær. Ep., lib. II, c. 8, n. 42.

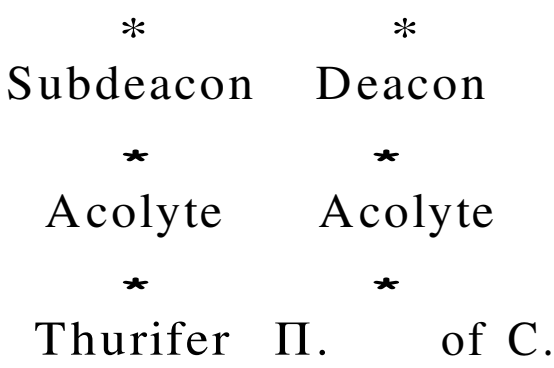
⁴ "Diaconus apud altare in cornu Epistolæ in plano exspectat." Cær. Ep., lib. II, c. 8, n. 42. Schober, Cær. Miss., art. IX, c. 4, n. 13.

⁵ "Cum diaconus recitat Munda cor meum, etc., subdiaconus accedit ante gradus altaris aliquantulum versus cornu evangelii, et altari reverentia facta ibidem exspectat, donec tempus sit eundi ad cantandum evangelium," De Herdt, Prax. Pont., II, 127, contra Schober, juxta quem subdiaconus in cornu epistolæ exspectat.—"Acolythy cum candelabris absque ulla genuflexione accedunt et stant." Favrin, Praxis, p. 47.

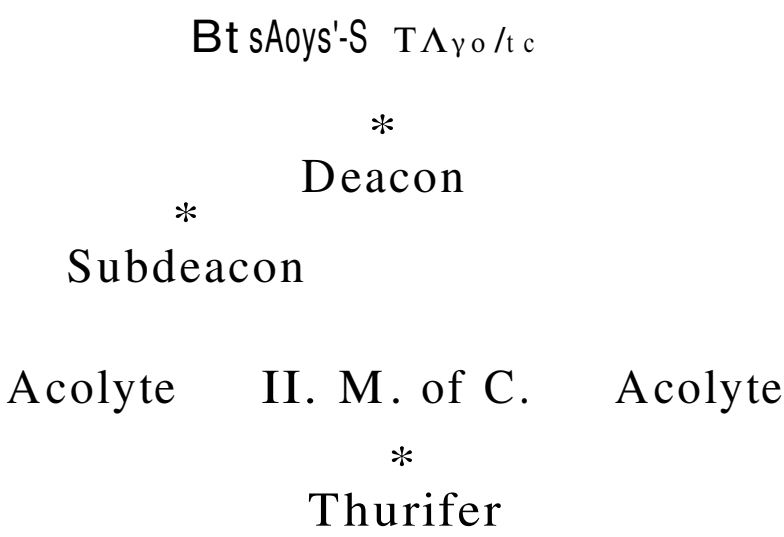
shows the position before the deacon goes to the throne for the blessing¹.

Gospel side

Epistle side



Toward the end of the Gradual or Sequence, all genuflect and go to the throne in the following order: the second master of ceremonies, the thurifer with thurible, the two acolytes with lighted candles, the subdeacon with hands joined, walking alone², finally, the deacon with the Book of Gospels. Before the throne the deacon kneels³ *in piano*, and with him all who accompany him, as shown in the following diagram.



“Si Diaconus et Subdiaconus canonici non eint aenuflectere debent ad benedictionrm.” Fivrin, Praxis, p. 18.

¹ Schober, Cær. Miss.» art. IX. c. 4, n. 14.

² Cær. Ep.# lib. I. c. 10, n. 3. expresse præscribit de Subdiacono: “accedit deinde cum Diacono ad lectionem Evangelii, procedens manibus junctis *immediate ante illum*.”

³ Si diaconus et subdiaconus sint canonici, caput inclinant.

The deacon says *Jube domne benedicere*, and the bishop *Dominiis sit in corde, etc.*, and blesses the deacon, (who does not take the book to the bishop nor go to kiss the bishop's ring). They rise and go to the place where the Gospel is to be sung, observing the same order as in coming to the throne. The position during the Gospel is clear from the following diagram¹.

Altar

The gremial and the mitre are removed by the second assistant deacon, and as the deacon of the Mass sings *Dominus vobiscum* all rise. At *Sequentia, etc.*, the deacon makes the sign of the cross on the book and on himself; and the bishop, having taken the staff in his left hand, makes the sign of the cross, and, turned toward the deacon, holds the staff between his hands joined. At *Gloria tibi Domine*, the master of ceremonies takes the thurible and gives it without *oscula* to the deacon. He incenses the text in the middle, on his left, and on his right, bowing to the book before and after the incensation², returns the thurible, and continues the Gospel with joined hands (266). At the name of Jesus or Mary, he bows toward the book³; if a genuflection is prescribed, he makes it toward the book. The bishop and the others bow to the cross on the altar at the name of Jesus, but toward the book of Gospels at the

¹ "Diaconus sit medius versus altare et populum, facie ad cornu Evangelii vergente, uti sacerdos stat ad Evangelium in Missa privata." Cær. Ep., lib. II, c. 8, n. 44. Schober, Cær. Miss., I, c. 9, adn. 20. De Herdt, Martinucci et al.

² Schober, Cær. Miss., art. I, c. 9, n. 3.

³ "Sed profundius (inclinat) cum dicit Jesus, quod et omnes faciunt." Cær. Ep., lib. II, c. 8, n. 46.

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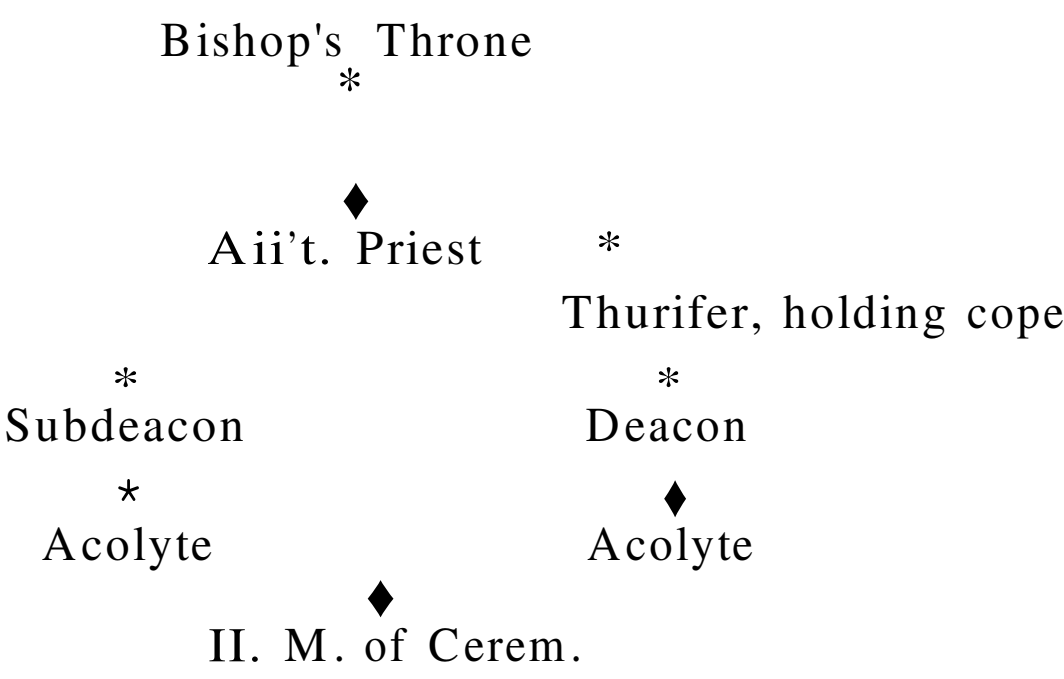
name of the Blessed Virgin, or the name of the saint whose feast is celebrated, and they genuflect toward the cross on the altar if a genuflection is prescribed, as at "*procidentes adoraverunt eum.*" The subdeacon and the acolytes neither make the sign of the cross nor do they bow at the sacred names. After the Gospel the subdeacon without making any reverence carries the book open to the bishop who gives the staff¹ to the minister and kisses the beginning of the Gospel text, saying *Per evangelica dicta, etc.* The subdeacon closes the book, makes a reverence to the bishop and gives the book to the master of ceremonies. The deacon, the subdeacon and the acolytes return to their places². The assistant priest receives the thurible from the thurifer, (who holds back the cope at his right), and with three swings incenses the bishop, who stands without staff¹. After the incensation, the bishop blesses the assistant priest.

The Sermon and the Episcopal Indulgence

89 If the sermon be preached by the bishop from the throne, all remain in their places. But if the bishop preach from the altar, he sits on the faldstool, and at his right the assistant priest, the deacon of the Mass, and the first assistant deacon; at his left, the subdeacon and the second assistant deacon. After the sermon, the bishop rises (with mitre) and the deacon of the Mass sings the *Confiteor*, at

1 "Episcopus in Missa pontificali ante incensationem baculum reddere debet." S. R. C. n. 3368 ad 4.

1 While the assistant priest incenses the bishop, the deacon, the subdeacon and the other ministers may form a group before the throne, as shown in the following diagram, and after the incensation all return to their places.



the foot of the throne, if the bishop preached from the throne; but at the epistle side of the altar, if the bishop preached from the altar¹. During the *Confiteor* he inclines toward the bishop, and bows profoundly² *Œ*at *Tibi pater* and *Te pater*. The bishop sits and the assistant priest publishes the indulgences:

“Reverendissimus³ in Christo Pater et Dominus, Dominus N.4. Dei, et Apostolicæ Sedis gratia hujus sanctæ N.5. Ecclesiæ Episcopus (vel Archiepiscopus) dat et concedit omnibus hic præsentibus quinquaginta⁶ dies de vera Indulgentia in forma Ecclesiæ consueta. Rogale Deum pro felici statu Sanctissimi Domini Nostri N. divina Providentia Papæ N., Dominationis suæ Reverendissima, et Sanctæ Matris Ecclesiæ.”

“The Right Reverent (Most Rev.) N.4, by the grace of God and the favor of the Apostolic See Bishop (Archbishop) of this holy Church of N.5 grants to all the faithful here present an indulgence of fifty⁶ days in the usual form of the Church. You will, therefore, pray to God for the welfare of our most Holy Father N. (—), by divine Providence Pope, for his Lordship (his Grace) the Rt. Rev. Bishop (Most Rev. Archbishop), and for our holy Mother the Church.”

¹ Si erit habendus sermo, quem, Episcopo celebrante, ab eo fieri *convenit*, vel ab aliquo Canonico Presbytero; si quidem Episcopus erit condonaturus, id faciet in propria sua sede, quando est versa ad populum, vel quando altare adhæret parieti, apud ipsum altare, sedens ibi super faldistorio, in suppedaneo ipsius altaris, versis altari renibus. Cær. Ep., lib. II, c. 8, n. 48.

² Wapelhorst, n. 104, 3.

³ If the celebrant be a cardinal, the form will be: “Eminentissimus⁴ac Reverendissimus in Christo Pater et Dominus, Dominus N. tituli “sancti N. sanctæ Romanæ Ecclesiæ Presbyter Cardinalis N., Dei et Apostolicæ Sedis gratia hujus sanctæ Ecclesiæ N. Episcopus (*Archiepiscopus*) dat et concedit omnibus hic præsentibus bis centum dies,” etc. (200 days).

◁ Insert the baptismal name of the Ordinary.

⁵ Insert the name of the diocese.

⁶ For an archbishop insert *centum* (100 days), for a cardinal *bis centum* (200 days). S. C. Indulg., Aug. 28, 1903.

The mitre is removed¹, the bishop rises, and says:

“Precibus et meritis beatæ Mariæ semper Virginis, beati Michaelis Archangeli, beati Joannis Baptistæ, Sanctorum Apostolorum Petri et Pauli, et omnium Sanctorum, misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.”

IV. Amen.

“Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dominus.” IV. Amen.

The bishop receives the precious mitre¹ and (raising and extending his hands toward the altar) says:

“Et benedictio Dei Omnipotentis

(here he inclines his head, takes the staff, and, turning toward the people, blesses them, saying:)

Pa ̐ tris, et Fi ̐ lii, et Spiritus ̐ sancti descendat super vos, et maneat semper.”

If the blessing has been given from the altar, the bishop retains mitre and staff and returns directly to the throne; the deacon and subdeacon retire to the bench³.

If the sermon be preached by another, he should act as assistant priest of the Mass, even if he is not one of the *digniores*. As soon as the bishop is seated with mitre, the preacher kneels before the bishop (unless he is a canon), kisses his hand, and says: *Jube domne benedicere*. The bishop answers: *Dominus sit in corde tuo et in labiis tuis*,

¹ At the throne the mitre is removed by the second assistant deacon; at the altar, by the deacon of the Mass. (Cf. No. 104, § 2.)

⁵ "Archiepiscopus sine mitra cruci quam capellanus genutlexus ante ilium tenet, caput inclinat et dat benedictionem." De Herdt, Prax. Pont., I, No. 210, 7.

³ "Indulgentia numquam datur in Vesperis nec unquam bis in die." De Herdt, Prax. Pont., I, 209, c.

ui digne el fructuose annunties verba sancta sua. In nomine Patris ϕ et Filii ψ et Spiritus ϕ sancti. Arnen. Then the preacher adds: *Indulgentias Pater Reverendissime* and the bishop answers: *Quinquaginta dierum**. Having made the prescribed reverences, the preacher goes to the pulpit. After the sermon, he kneels while the deacon chants the *Confiteor*. Then he rises and publishes the Indulgences in the form given in the previous paragraph, and the bishop gives the Blessing as there explained. When the Papal Blessing is given at the end of the Mass, the Episcopal Indulgences and Blessing are omitted after the sermon².

Credo

The bishop intones the *Credo* from the Canon held by the assistant priest, and the ministers assist as was explained at the *Gloria* (84). When the bishop says: *Et incarnatus est, etc.*, he genuflects on a cushion, placed before him by the master of ceremonies, and all likewise genuflect, except the ministers of book and candle. He then sits and receives from the first deacon the gold-cloth mitre and the gremial. All likewise sit, and at the *Et incarnatus est*³ and *Simul adoratur* incline profoundly, with uncovered head, except the bishop, who bows profoundly but retains the mitre⁴. 91

¹ Cardinales in suis Titulis ac Diœcesibus *bis centum*, Archiepiscopi *centum*, atque Episcopi *quinquaginta dierum* Indulgentiarum elargiri valent, juxta decretum S. C. I., 28. Aug. 1903, Urb. et Orb.

² Bishops of the United States have faculties to impart the Papal Blessing and Plenary Indulgence after Pontifical Mass on two of the more solemn feasts each year, within the limits of their own dioceses. Canon 914.

³ “Stantes genuflectere debent, sedentes vero caput inclinare.” S. R. C. n. 1570, n. 1594.

“Quicumque genuflectunt caput simul inclinare debent.” S. R. C. n. 2915, ad 6. De Herdt, *Trax. Pont.*, II, 102, a.

“In nocte et die Nativitatis Domini nostri Jesu Christi, ac die Annuntiationis beatæ Mariæ Virginis, Episcopus cum mitra apud suam sedem . . . ac omnes alii in suis locis genuflectunt quando cantatur *Et incarnatus etc, etc.*” Cær. Ep., lib. II, c. 8, n. 53.

Pontifical Mass at the Throne

When the choir sings *Crucifixus, etc.*, the deacon rises, salutes (271; 6, 11) the subdeacon (who also rises and may remain standing), goes to the credence, takes the burse, holds it with both hands, raised as high as his eyes, with becoming gravity carries it to the foot of the altar and, having made a reverence to the bishop but not to the *ministri parati* (271; 3, 5), makes the proper reverence to the cross, ascends, takes out the corporal, puts the burse on the gospel side and unfolds the corporal. Then in the same place he makes a genuflection to the cross, and returns by the short way to the bench, where he salutes the subdeacon who has either remained standing or, at least, rises on his return. Both resume their seats and put on their birettas.

Offertory, Incensation, Preface

Toward the end of the *Credo*, the assistants rise at a signal from the master of ceremonies, and the inferior ministers come before the bishop. The second deacon removes the gremial and the mitre and gives them to the ministers. The bishop rises, and turned toward the people sings *Dominus vobiscum'*, and then toward the altar, *Oremus etc.* (extending and joining his hands), and reads the Offertory from the Missal, held by the book-bearer. He then sits and receives the precious mitre and the gremial from the first deacon. The assistant priest removes the bishop's ring with *oscula*, and the first deacon removes the glove of the right hand, the second deacon that of the left; each kisses first the hand then the glove. The bishop washes his hands, as usual, (73) and receives the ring from the assistant priest. The assistant priest either takes the Missal with stand, by the short way to the altar, or directs the minister to take it, and in that event he accompanies the bishop and stands at his left at the foot of the altar (106, 6). The bishop, wearing the precious mitre, rises and taking the staff with his left hand goes to the altar, accompanied by the assistant dea-

¹ Should there be no *Credo*, the bishop sings *Dominus vobiscum* immediately after the sermon, or, if there be no sermon, as soon as he has been incensed after the Gospel.

cons and the inferior ministers. After the prescribed reverences, etc., as explained under No. 271, 7—10, the bishop, with the deacon at his right and the assistant priest at his left, ascends and kisses the altar. The assistant deacons stand either *in piano* or on the altar-step according to custom¹. The *ministri parati* observe what is explained under No. 268.

While the bishop is washing his hands at the throne, the subdeacon, accompanied by the second master of ceremonies, goes from the bench directly to the credence, where the humeral veil is put on his shoulders by the acolytes. With his left hand he takes the chalice², extends the right end of the veil over the pall, places his right hand lightly over the veil and arranges to arrive at the altar at the same time as the bishop³. He places the chalice on the altar at the epistle side and removes the end of the veil carefully⁴. 93

The deacon removes the pall, receives the paten (with host) from the subdeacon and gives it to the bishop with *oscula*. The bishop says *Suscipe sancte Pater, etc.*, as usual, and toward the end lowers the paten and forms with it, over the corporal, the sign of the cross, and places the host on the corporal. He then places his left hand on the altar and with the right puts the paten partly⁵ under the corporal on the epistle side. The deacon wipes the chalice with the purificator, receives the wine cruet from the subdeacon and pours as much wine into the chalice as is deemed sufficient by the bishop. The subdeacon presents the water cruet, and says: *Benedicite, Pater Reverendissime*. The 94

¹ “Diaconi assistentes stant in secundo gradu, vel in eodem ut Diaconus Missæ vel in plano.” Wapelhorst, n. 105. Ceremonial U. S., page 319.

² Cf. No. 67, III.

³ If the *Credo* is not said, the subdeacon takes the burse with the chalice and hands it to the deacon, who removes the corporal and extends it on the altar.

⁴ “Interim dum hæc omnia fiunt, post cantum Offertorii pulsatur organum.” Cær. Ep., lib. II, c. 8, n. 58.

⁵ “*Aliquantulum*.” Rit. Cel. Miss.

bishop makes the sign of the cross over it, and while the subdeacon pours¹ some drops of the water into the chalice, the bishop says the prayer *Deus, qui humanæ subslantice, etc.* The deacon removes with the purificator any drops that may adhere to the inside of the cup¹ and gives the chalice to the bishop with *oscula*. The bishop holds it as usual and says *Offerimus tibi, Domine, etc.*, and the deacon recites the same Prayer, supporting either the bishop's right arm or the foot of the chalice. Having made the sign of the cross with the chalice, the bishop places it in the middle of the corporal. The deacon covers the chalice with the pall, gives the paten into the right hand of the subdeacon, and covers it with the right end of the humeral veil³. The subdeacon descends *in planum*, makes the proper reverence and, standing⁴, holds the paten raised to the height of his face. The bishop, moderately inclined, with hands joined on the edge of the altar, says: *In spiritu humilitatis, etc.*

- 95 The thurifer ascends to the right of the deacon who ministers the incense with *oscula*. The incensation is performed as fully explained under No. 264. The assistant priest removes the Missal with stand, retires beyond the gospel corner, and replaces it after the bishop has incensed the gospel side of the altar. The bishop finishes the incensation of the altar, and at the epistle corner gives the thurible to the deacon. He receives the precious mitre from the first assistant deacon (or from the master of ceremonies, if there be no assistant deacons) and is incensed by the deacon

¹ "Quando subdiaconus parvo cochleari utitur, cum eodem aquam ex urceolo in calicem non infundit, priusquam celebrans aquæ benedixerit, et, aqua infusa, cochlear purificatorio extergit et prope corporale ponit." Schober, Cær. Miss., art. I, c. 11, adn. 33.

² "Praxim extergendi Calicem purificatorio magis congruere, et sumopere laudabilem esse." S. R. C., n. 2572 ad 14.

³ "Diaconus patenam sine purificatorio ponit in dexteram manum nudam subdiaconi . . . , ita ut pars concava ad ipsum subdiaconum respiciat et patenam simul et manum subdiaconi extremitate veli ab humero dextero ejusdem pendentis cooperit." Schober, Cær. Miss., 1, c. 11, n. 4.

♦ "Nec movet se (subdiaconus), nisi cum ad elevationem SS. Sacramenti genutlectit." Cær. Ep., lib. I, c. 10, n. G. S. R. C. n. 3769.

of the Mass, whom he blesses. He then washes his hands, the assistant priest ministering the towel.

The deacon incenses the assistant priest with two swings (bowing before and after), then the two deacons; genuflects at the middle of the altar, incenses the choir (*ministri parati*) according to rank¹ (265), returns to the foot of the altar, makes a reverence, and incenses the subdeacon. The thurifer receives the thurible, incenses the deacon, who stands behind the bishop on the top step, the master of ceremonies, the other ministers and the people³ (265). 96

When the bishop has washed his hands and is about to say *Gloria Patri, etc.*, the mitre is taken off by the first assistant deacon (or if there be no assistant deacons, by the master of ceremonies). The mitre-bearer may put the mitre on the credence or hold it during Mass according to custom. The bishop continues Mass, the assistant priest attending at the book with the candle-bearer at his left⁴. 97

At the *Orate Fratres*, the deacon, standing behind the bishop, and the subdeacon standing *in piano*, answer *Suscipiat, etc.* The master of ceremonies takes the Canon from the middle of the altar, carries it to the gospel side and opens it at the Preface. At the *Per Dominum, etc.*, of the last *Secreta*, the Missal is removed by the master of ceremonies, and the Canon is placed on the stand by the assistant priest. The master of ceremonies removes the bishop's zucchetto and gives it to the mitre-bearer. At the end of the Preface⁵, the deacon goes to the bishop's right, and with the bishop and the assistant priest, who is on the left, recites the *Sanctus* (in a moderate tone of voice) and

¹ "Cæremoniale non præscribit ut in hac manuum lotionem Episcopus annulum detrahat." Schober, Cær. Miss., art. IX, c. 6, adn. 9.

² "Diaconus thurificat Prælatos, Dignitates, Canonicos, Magistratus et alios de choro." Cær. Ep., lib. II, c. 8, n. 65.

³ Favrin, Praxis, p. 55; Schober, ibid. n. 11.

⁴ If the candle-bearer is not a cleric, he puts the bugia on the altar near the book.

⁵ "In cantu Præfationis et Orationis Dominicalis organa pulsari nequeunt." Cær. Ep., lib. I, c. 28, n. 9, S. R. C. n. 4009.

returns to his place. At *Sanctus*, the bell is rung as usual, and all kneel, except the officers of the Mass, who kneel only at the Elevation. Four, six, or at most eight torch-bearers come to the altar, genuflect to the cross and kneel on each side of the subdeacon or, if more convenient, at each side of the altar. The choir sings the *Sanctus* to *Benedicius, etc.*, exclusively¹.

The Elevation

98 At *Hanc igitur* incense is put unto the thurible by the second master of ceremonies or by the thurifer himself²; both kneel on the lowest step at the epistle side and either of them (preferably the thurifer) incenses the Blessed Sacrament at the elevation of the Host and at the elevation of the Chalice. At *Qui pridie*, the assistant priest and the deacon of the Mass kneel on the edge of the platform, and all others kneel at their places. The deacon assists as at solemn High Mass³; an acolyte rings the bell as usual. After the elevation the choir sings *Benedictus, etc.*, all rise, and the torch-bearers genuflect and go to the sacristy. But if Holy Communion is to be distributed, the *ministri parati* kneel until *Pax Domini, etc.*, and the torch-bearers go to the sacristy only after Communion. The assistant priest attends to the Canon and genuflects when the bishop does, unless he is prevented on account of holding the Canon⁴. The deacon stands on the right of the bishop, slightly to the rear, as prescribed by the Missal for solemn Masses, where there is an assistant priest⁵; at *Nobis quoque peccatoribus*, he does not strike his breast; at *Benedicis et precestat nobis*, he uncovers the chalice, genuflects with the bishop, places two fingers of his right hand on the foot of the chalice,

¹ S. R. C. 4243 ad 6.

² Cær. Ep., lib. II, c. 8, n. 70.

³ "Cum celebrans *elevat* Hostiam, ipse (Diaconus) genuflectit ad ejus dexteram, et sinistra elevat aliquantulum posteriorem partem planetæ" et "iterum sublevat planetam, dum celebrans calicem *elevat*." Cær. Ep., lib. I, c. 9, n. 5.

⁴ De Herdt, Prax. Pont., I, 58, 5.

⁵ Missale Rom. VII. De Herdt, Prax. Pont., II, 120.

until the bishop makes the sign of the cross with the Host, covers the chalice and genuflects with the bishop. At *Oremus* he bows, at *Audemus dicere* he genuflects and goes behind the bishop, where he stands until *Et dimitte nobis, etc.* He then genuflects with the subdeacon, and both go to the right of the bishop. The deacon receives the paten from the sub-deacon, who puts off the veil with the aid of the second master of ceremonies or an acolyte, genuflects and returns to his place *in piano*. The deacon wipes the paten with the purificator, holds it in an upright position near the corporal, and at the end of the *Pater noster*, in presenting it to the bishop, kisses the outer side and then the hand of the bishop. The deacon answers *Sed libera nos a malo*, uncovers the chalice, answers *Et cum spiritu tuo* at *Pax Domini*, and again covers the chalice. He always genuflects with the bishop.

Pax and Communion

The assistant priest and the deacon¹, somewhat inclined, recite the *Agnus Dei* with the bishop in a moderate tone of voice and strike their breasts² at *Miserere nobis*. The assistant priest goes to the right and the deacon to the book; both genuflect before and after exchanging places. Meanwhile the first Prayer, *Domine Jesu Christe, etc.*, has been said by the bishop. The assistant priest genuflects³, rises, kisses the altar at the same time as the bishop (but does not place his hands on it) and receives the *Pax* (267). He bows to the bishop before and after receiving it. He

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¹ "An Subdiaconus in Missa pontificali ascendere debeat ad dexteram Diaconi in cornu Epistolæ tum ad recitandum simul cum Pontifice Agnus Dei tum ad aquam infundendam, dum Pontifex se purificat post Communionem." S. R. C. respondit: "Negative: et in omnibus servetur Cærcmoniale Episcoporum, lib. II, c. 8, n. 75 et 76." S. R. C. 3769 ad 4.

² "Ad Agnus Dei tantum tenentur percutere pectus Ministri sacri simul cum Celebrante." S. R. C. 3535 ad 3.

³ Cær. Ep., l. c. n. 75, dicit: "genuflectit et *statim* surgit" proinde unico genu flectere et statim sugere debet. Schober, Cær. Miss., art. IX, c. 7, adn. 8. Favrin, Praxis, p. 54.

genuflects, descends, and, accompanied by the first master of ceremonies, gives the *Pax* to the *dignior* or first of each rank in the choir, without making any reverence to him before, but only after giving him the *Pax*. The *digniores* pass the *Pax* on to the others of their respective rank. The assistant priest gives the *Pax* to the first master of ceremonies from whom the clerics likewise receive it. In the meantime the assistant deacons, the deacon and the subdeacon receive the *Pax* from the bishop¹ (267). Before and after receiving the *Pax*, they genuflect, but do not kiss the altar or place their hands on it. The deacon goes to the left of the bishop where he assists at the book until the assistant priest returns. The subdeacon, after receiving the *Pax*, gives it to the second master of ceremonies and remains at his place *in piano*². When the assistant priest returns to the Missal, the deacon goes to the bishop's right, uncovers the chalice and genuflects with the bishop.

Distribution of Holy Communion³

100 When the bishop has taken the Precious Blood, the deacon covers the chalice with the pall, removes the cover of the ciborium and genuflects. If the deacon and the subdeacon are to communicate, the bishop takes two particles out of the ciborium, places them on the paten and the deacon puts the cover on the ciborium. The deacon and the subdeacon then kneel on the edge of the platform. Without saying *Misereatur* and *Ecce Agnus Dei*, the bishop gives them Holy Communion after they have kissed his ring. They rise and receive the *Pax*, kissing the bishop's left cheek and answering *Et cum spiritu tuo* to the *Pax*

¹ If the deacon and the subdeacon are to receive Holy Communion at the Pontifical Mass, they receive the *Pax* after Communion.

² S. R. C. n. 3769.—Schober, Cær. Miss., IX, c. 7, n. 13.

³ The *Cæremoniale* supposes that the hosts are consecrated at the Pontifical Mass. Particles that remain over, are taken to the altar of the Blessed Sacrament by a priest in surplice and stole, under canopy (*“umbrella”*), preceded by acolytes. Cær. Ep., lib. II, c. 29, n. 7. De Herdt, Prax. Pont., II, 184, 7, a, b.

tecuni (267). If there are others to receive Communion, the deacon uncovers the ciborium, stands at the epistle side, turned toward the celebrant and, somewhat inclined, sings the *Confiteor*. The bishop meanwhile stands toward the gospel side, facing the deacon, and the subdeacon stands behind the bishop. When the *Confiteor* has been sung, the bishop says *Misereatur* and *Indulgentiam*. The deacon goes to the gospel side, holds the ciborium¹ before the bishop, the subdeacon goes to the epistle side and holds the paten. The *Ecce Agnus Dei* and *Domine non sum dignus* are always said, except in the ordination Mass, when the bishop gives Communion to the newly ordained priests². The assistant priest, the assistant deacons and the *ministri parati* may stand during the distribution of Communion, unless they are among the communicants³. After the distribution of Communion, the deacon replaces the Blessed Sacrament in the tabernacle, or what is prescribed on page 84, Note 3, is observed.

Ablutions, Blessing, Last Gospel

The deacon uncovers the chalice, ministers wine and water for the ablutions, and the master of ceremonies replaces the bishop's zucchetto. The *ministri parati* sit until *Dominus vobiscum*. The assistant priest replaces the open Canon in the middle of the altar, receives from the master of ceremonies the Missal, open at the *Communio*, and transfers the Missal with stand to the epistle side. The bishop receives the mitre from the deacon of the Mass and washes his hands at the epistle corner; the assistant priest presents the towel as usual. Meanwhile the subdeacon purifies the chalice and carries it to the credence. When the bishop has washed his hands, his mitre is taken off by the deacon,

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¹ This rubric is from the *Ceremoniale Episcoporum*, lib. II, c. 29, n. 3. But if the bishop holds the ciborium, it would seem proper that the deacon should hold the paten.

² De Herdt, Prax. Pont., III, 184, c.

³ Schober, Cær. Miss., art. IX, c. 7, n. 14. Favrin, Praxis, pag. 56. De Herdt, Prax. Pont., III, 184 b.

and the assistant priest, standing near the Missal, points out the *Communio, etc.* After the last Oration he closes the Missal, unless the last Gospel is to be read from it. *lie Missa est* is sung by the deacon, facing the people. The bishop says *Placeat, etc.*, kisses the altar, receives the precious mitre¹ from the deacon of the Mass, and sings *Sit nomen Domini benedictum, etc.* After *Omnipotens Deus*, he takes the staff from the staff-bearer and gives the solemn Blessing, during which all kneel, except prelates and canons, who incline profoundly². The bishop puts aside the staff and mitre, turns to the gospel side³, says *Dominus vobiscum*, signs the altar and himself, saying *Initium, etc.*, and immediately taking the mitre from the deacon and the staff from the staff-bearer, continues the last Gospel while returning⁴ to the throne or the place where he was vested, accompanied as before the ceremony. If the bishop pronounces the words *Et verbum caro factum est* while in procession, he does not genuflect. If he reaches the throne before the end of the Gospel, the mitre is removed, but he retains the staff until he has finished the Gospel. If the last Gospel be proper, as in the third Mass on Christmas, the bishop reads the entire Gospel at the altar from the Missal, which has been previously transferred by the assistant priest. The formula for imparting the Papal Blessing is given with full instructions under No. 103.

¹ If the Metropolitan is celebrant, Cf. No. 276.

² If there was no sermon and therefore no publication of indulgences after the Gospel, the Indulgences are now published by the assistant priest from the epistle side of the altar. The bishop stands, with mitre and pastoral staff, turned toward the people. Before reading the formula, the assistant priest asks the bishop's permission by bowing profoundly toward him. *If the Papal Blessing is to be imparted, the Episcopal Indulgences are omitted.*

³ Cær. Ep., lib. 11, cap. 8, n. 80. "Episcopus ad cornu Evangelii accedere non debet, sed tantum conversus ad cornu Evangelii dicit *Dominus vobiscum.*" Schober, Cær. Miss., art. IX, c. 7, adn. 22.

⁴ "Crassus lib. II, cap. 3, et De Herdt, tom. II, n. 121, volunt, ut Episcopus per gradus laterales procedat ad thronum; juxta Martinucci vero lib. V, cap. 9. n. 149, Episcopus descendit in planum, ubi salutatur crucem." Schober, art. IX, c. 6, adn. 9.

The deacon and the subdeacon, having removed their maniples, divest the bishop: the deacon removes the mitre, the subdeacon the maniple, which he presents to the bishop, who kisses the cross. The other vestments are taken off and given to the clerics (sanctuary-boys), who carry them to the altar, as was directed for Vespers (40). When the bishop is divested, the assistant priest and the assistant deacons, who have meanwhile removed their vestments, return, clad in surplice (choral dress), and with the deacon and the subdeacon make a reverence to the bishop. The deacon goes to the bench, where he sits, the subdeacon goes to the credence, covers his hands with a veil and carries the tray with the bishop's shoes to the throne. In the meantime the master of ceremonies, with the aid of the assistant deacons, puts the cappa on the bishop, and hands him his biretta. The subdeacon removes the bishop's sandals and stockings, and a chaplain (*scutifer*) or the master of ceremonies puts on his ordinary shoes. (Cf. No. 72, Notes 2 and 3.) The subdeacon takes the sandals and stockings to the credence and returns to his place. The book-bearer with the Canon and the candle-bearer with the bugia kneel before the bishop, who remains seated and says *Trium puerorum, Benedicite, etc.* Meanwhile the deacon and the subdeacon, and the *ministri parati* go to the sacristy where they remove their vestments and return in surplice (choral dress). The kneeling-desk is placed before the altar by the second master of ceremonies, or by the acolytes. When the bishop has finished his thanksgiving, he goes to the middle of the altar, prays for a short time, then goes to the altar of the Blessed Sacrament where he prays for a few moments and, finally, accompanied as at the beginning of the Mass, he returns¹ to his residence.

¹ "Exeunte de ecclesia Episcopo, omnia «era campana festivo more sonabunt." Mart., lib. V, c. VI, art. 3, n. 160.—"Interea campanæ more festivo pulsantur." Schober, Cær. Miss., art, IX, c. 7, n. 29.

The Papal Blessing¹

103 The Papal Blessing with Plenary Indulgence may be given two times a year after solemn Pontifical Mass, on solemn feasts, by a bishop in the United States in his own diocese. It may be given from the throne or from the altar. After the last Gospel, the bishop sits at the throne retaining all his vestments, except the maniple which the subdeacon removes *cum osculis* and presents to the bishop to kiss the cross. The assistant priest removes the bishop's ring *cum osculis*. The deacon and the subdeacon put on the bishop's gloves: the deacon the glove of the right hand, the subdeacon that of the left, kissing first the hand and then the glove, and the assistant priest replaces the ring *cum osculis*. The deacon and the subdeacon retire to the bench and the assistant priest with the assistant deacons attend the bishop. When all are seated, a priest in surplice reads in Latin and in the vernacular the pontifical brief, or announces the faculty, by which the bishop bestows the Papal Blessing. (Rem. 2, page 89.) The bishop's mitre is removed, and, standing, with hands joined, he reads or sings the form :

“Precibus et meritis Beatae Mariae semper Virginis, beati Michaelis Archangeli, beati Joannis Baptistæ, et Sanctorum Apostolorum Petri et Pauli, et omnium sanctorum: misereatur vestri omnipotens Deus, et dimissis omnibus peccatis vestris, perducatur vos Jesus Christus ad vitam æternam. IV Arnen.

Indulgentiam, absolutionem, et remissionem omnium peccatorum vestrorum, spatium veræ et fructuosæ poenitentiae, cor semper poenitens, et emendationem vitae, perseverantiam in bonis operibus, tribuat vobis omnipotens et misericors Dominus. IV. Arnen.

The bishop receives the mitre, and continues:

¹ When the Papal Blessing is given after Mass, the granting of the partial Indulgence by the Ordinary during Mass is omitted. (S. R. C. 2682 ad 14, n. 2.)

“Et benedictio Dei Omnipotentis,
here he receives the staff and continues:

Pa ☩ tris, et Fi ☩ lii, et Spiritus ► p sancti, de-
scendat super vos, et maneat semper.”
Iÿ Amen.

After the Blessing, the priest who read the brief, reads
in Latin and in the vernacular:

*Attentis facultatibus a Sanctissimo in Christo Patre et
Domino nostro Domino N. (—) divina providentia Papa
N. (—), in enuntiatis Apostolicis Litteris expressis datis
Reverendissimo Domino Domino N. (—) Dei, et Aposto-
licce Sedis gratia hujus sancte N. Ecclesie Antistiti, eadem
Dominatio sua Reverendissima, Summi Pontificis nomine,
dat et concedit hic praesentibus vere pœnitentibus, et confes-
sis, ac sacra communione refectis, Indulgentiam Plenariam
in forma Ecclesie consueta; rogate igitur Deum pro felici
statu Sanctissimi Domini nostri Papce, Dominationis suce
Reverendissimae, et sancte Matris Ecclesie.*

By virtue of the faculties, mentioned in the Letters
Apostolic, just read, and given by our most Holy Father
N. (—), by divine Providence Pope, to the Right Reverend
(Most Reverend) N. (—), by the grace of God and the favor
of the Apostolic See, Bishop (Archbishop) of this holy
Church of N., His Lordship (Grace) in the name of the
Sovereign Pontiff grants a Plenary Indulgence in the usual
form to all here present who are truly contrite, and who
have confessed their sins and received Holy Communion.
You will, therefore, pray to God for the welfare of our
most Holy Father the Pope, for His Lordship (Grace) the
Right Reverend Bishop (Most Reverend Archbishop), and
for our holy Mother the Church.

Remarks

1. An archbishop in his province gives the Blessing without mitre. (Cf. No. 276.)
2. When the Papal Blessing is given by virtue of a special faculty, a priest, in surplice, reads the pontifical brief or, at least, announces briefly the fact of its receipt; e. g.,

Vifacultatis Apostolicis litteris concessa, Reverendissimus Dominus Dominus N., Episcopus N., (Archiepiscopus N.) omnibus hic præsentibus et rite dispositis Benedictionem Papalem cum Indulgentia Plenaria adnexa concedet.

By virtue of a special faculty granted by the Apostolic See, His Lordship, the Rt. Rev. N., Bishop of N., (Most Rev. N., Archbishop of N.) will now bestow the Papal Blessing with Plenary Indulgence on all, who are here present and are properly disposed. All will please kneel.

3. When the Papal Blessing is bestowed *de jure* (Canon 914), a priest, in surplice, makes the following announcement:

The (Most) (Right) Reverend (Archbishop) (Bishop) N., of this Church of N., in the name of the Sovereign Pontiff, will now bestow the Papal Blessing by which a Plenary Indulgence is granted, in the usual form and on the usual conditions, to all here present who are rightly disposed. You are requested, therefore, to pray to God for the welfare of our most Holy Father the Pope, for the Most Rev. Archbishop, (Right Reverend Bishop), and for our Holy Mother the Church. All will please kneel.

4. During the Blessing, the church bells are rung.
5. The deacon and the subdeacon divest the bishop either in the secretarium or at the episcopal throne.

Nota.—"Litteræ Apostolicæ prius lingua latina integræ legende sunt, et deinde lingua vulgari seu vernacula nisi speciale habeatur indultum pontificium, ut solo vulgari sermone legantur. Si tamen lectio litterarum apostolicarum supprimatur, ne populus diutius in ecclesia retineatur, et sola formula *Attentis facultatibus* latino et vernaculo idiocrine legatur, ut de delegatione constet, declaravit S. Congregatio Indulgentiarum illum ritum et formam, attenta rationabili causa exposita, revera sufficere ad lucrificandam indulgentiam apostolicæ benedictionis, dummodo per formulam *Attentis facultatibus, etc.*, fidelibus constet, ex pontificia delegatione tantum impertitam fuisse." De Herdt, Prax. Pont., I, 210, 6.

ARTICLE III

General Remarks

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for the

Assistant Priest, Assistant Deacons, Deacon and Subdeacon,
and other Ministers at Solemn Pontifical Mass

§ 1

1. The assistant priest and the assistant deacons in surplice (choral dress), with the other ministers except the deacon and subdeacon¹, accompany the Ordinary from his residence to the vestibule of the church, where the assistant priest hands the sprinkle with *oscula* to the bishop (29). Then they accompany him to the altar of the Blessed Sacrament and the secretarium, or chapel, where they assist the bishop until the cappa is removed and his hands are washed. When the deacon and the subdeacon come to vest the bishop, they stand in a line with the assistant priest and the assistant deacons and make a reverence to the bishop (271, 3). The deacon and subdeacon take their places beside the bishop, and the assistant priest and the assistant deacons retire to the sacristy, or other convenient place, to vest. The assistant priest vests in amice and cope over his surplice; the deacons vest in surplice, amice and dalmatic, or, where it is the custom, in amice, alb, cincture and dalmatic.

2. If Terce is said, the assistant priest and the assistant deacons return when the bishop is vested and the deacon and the subdeacon are about to depart. As before, they stand in a line and make a reverence to the bishop, the deacon and the subdeacon go to the bench, the assistant deacons take their places near the bishop's seat, the assistant priest at the right of the bishop. (Page 96, Note 1.)

3. If Terce is not said, the assistant priest and the assistant deacons come when the bishop has received the

¹ "Quamvis aliter Caremoniale disponat, in praxi comperitur valde utile esse sacra? actionis ordini, si Ministri sacras vestes sumant ante Episcopi accessum." Mart., lib. V, c. 9, n. 31.

- (104) chasuble and the mitre from the deacon. With the deacon and the subdeacon they make a reverence to the bishop, and the deacon and the subdeacon retire to put on their maniples.

4 The assistant priest holds the book while the bishop sings from it (but not when he reads), and with the usual *oscula* presents the towel, takes off and puts on the pontifical ring, holds the incense-boat, and presents the spoon (with *osculal*), saying *Benedicite, Pater Reverendissime*, when incense is put in at the throne. He also incenses the bishop at the throne. At the altar his chief duty is to take charge of the Missal and the Canon and to distribute the *Pax*.

§ 2

The Mitre

1 At the Throne, the first assistant deacon puts on the mitre, the second assistant deacon removes it, except when the bishop vests and divests.

2. At the Altar, the deacon of the Mass puts on and removes the mitre, except for the incensation of the bishop before the Introit and at the Offertory.

3. The precious mitre is used from the beginning of the ceremony until the Introit; then the gold-cloth mitre, until the *Credo* inclusive; finally, the precious mitre until the end of the Mass.

4. At the throne, the bishop sits for putting on and taking off the mitre².

5. In putting on the mitre, the deacon stands in front of the bishop, bows, puts it on, again bows, and returns to his place. The same is observed in removing the mitre³.

¹ When the Blessed Sacrament is exposed, all *oscula* are omitted at the ministry of the incense.

² Cær. Ep., lib. I, 63, c. 8, n. 3.

³ "Mitram impositurus accedit *ante* Episcopum, eique reverentia facta, lente et caute sic imponit, ut non obliqua sed recta linea capiti adhæreat; et facta reverentia recedit. Depositurus accedit ante faciem Episcopi, et reverentia facta, mitramque aliquantulum comprimendo amovet, cavens ne pileolum simul amoveat." De Herdt, Prax. Pont., I, 147.

Heavy-face type indicates when and by whom the mitre is (105)
put on; light-face type, when and by whom it is *removed*.

D. = First assistant deacon. II.D = Second assistant deacon.

D.M. = Deacon of the Mass.

At Terce, after the cope, D. M.

At Dominus vobiscum before the Oration of Terce, II.D.

2. After the chasuble, D. M.

At the foot of the altar¹, D. M.

At the epistle comer, after incensing the altar, I. D.

At the throne, before the bishop reads the Introit, II. D.

After reciting the Kyrie (if the bishop sits), I. D.

At the end of the Kyrie sung by the choir, II. D.

5. After the bishop recites the Gloria, I. D.

At the end of the Gloria sung by the choir, II. D.

After the Orations, I. D.

When the deacon is about to sing the Gospel², II. D.

7. After the bishop recites the Credo, I. D.

At the end of the Credo sung by the choir, II. D.

8. After Oremus, etc., at the Offertory, I. D.

At the foot of the altar, D.M.

9. At the epistle comer, after the incensing of the altar, I.D.

At the Lavabo, before Gloria Patri, I. D.

10. After the second ablution, D. M.

When the bishop has washed his hands, D. M.

11. At the Blessing (before Sit nomen Domini), D. M.

After the Blessing (before the bishop turns to begin the
 last Gospel³), D.M.

12. At departure from the altar, D. M.

On arrival at the throne⁴, D. M.

¹ "Episcopus prope altare salutatur Canonicos, . . . reddito baculo et deposita mitra facit profundam reverentiam cruci." Cf. Cær. Ep., lib. II, c. 8, n. 29, 30.

² For the sermon and the episcopal Indulgence, the I. D. puts on the mitre and the II. D. removes it, as explained S9—90.

³ If the episcopal Indulgence follows the Blessing, the mitre is retained. Cf. 89—90.

* If the Papal Blessing follows, the bishop sits with mitre. Cf. 103.

(104)

The Gremial

The gremial is placed over the knees of the bishop when he sits during the *Kyrie*, *Gloria*, Epistle, etc. (until he rises for the Gospel), during the sermon, the *Credo*, and after the *Oremus* at the Offertory.

The first assistant deacon puts on the gremial after the mitre; the second removes it before the mitre and hands it to the gremial-bearer.

The Pastoral Staff

The bishop uses the pastoral staff (with his left hand):

1. In going to the altar and in returning to the throne.
2. In giving the solemn Blessing, after the words *Omni-potens Deus*.
3. He holds the staff with both his hands, while the deacon sings the Gospel¹, and gives it to the minister before kissing the text of the Gospel².

¹ The bishop receives the staff at the beginning of the Gospel, and holds it in his left hand when he signs himself. "Episcopus autem, accepto baculo pastorali, eodem modo signat se; etc." Cær. Ep., lib. II, c. 8, n. 46.

² "Episcopus in Missa pontificali ante incensationem baculum reddere debet." S. R. C. n. 3368 ad 4.

Not a.—"Post decretum S. R. C. 4023, quo Episcopus diœcesanus potest thronum suum alteri Episcopo¹ cum assistentia Canonorum sibi debita, cedere, valde immutatum fuit jus liturgicum; et ideo Episcopus extraneus, cum agit pontificalia utens throno, omnes prœrogativas Episcopo ordinarii habet." Favrin, Praxis, p. 1, n. 3. Eph. Lit., Vol. XIII, p. 727.

¹ Dummodo Episcopus invitatus non sit ipsius diœcesani Coadjutor, aut Auxiliaris etc. — Decret. Auth. 4023.

CHAPTER XII

Special Instructions for the Officers at Pontifical Mass

ARTICLE I

The Bishop at Solemn Pontifical Mass

i08

The bishop, wearing his cappa, goes to the church, accompanied by his assistants and the canons (clergy), but walks alone in the procession¹ (29). As he enters, he removes his biretta, receives the sprinkle from the *dignior* of the clergy and sprinkles himself, the clergy³, and the people nearby. Carrying his biretta⁴ in the left hand and, if he is in his own diocese, blessing the people as he passes⁵, the bishop goes to the altar of the Blessed Sacrament, where he prays⁶ for a short time, then goes to the secretarium to vest⁷. In the secretarium the bishop makes a profound bow to the cross, kneels in prayer for a short time and then sits with biretta. When the clergy have assembled, the bishop hands his biretta to the assistant

Proc[^]*a!on
to Church

¹ “Episcopus (Ordinarius) diebus solemnioribus cum cappa magna ad Ecclesiam cathedralem accedere tenetur.” S. R. C. n. 2135 ad 5; De Herdt, Prax. Pont., I, 18. “Extra diœcestem et Ecclesiam suam Episcopi non utuntur cappa præterquam in Romana curia.” Cær. Ep., I, c. 3, n. 6. (See Glossary: cappa, mozetta, mantelletta.)

² S. R. C. n. 14 ad 4.

³ If a prelate be present, he takes holy water from the sprinkle by contact. (De Herdt, Prax. Pont., I, 131 et III, 275.)

⁴ S. R. C. 3434 ad 1. De Herdt, Prax. Pont., I, 32, 5.

⁵ “Benedictio privata est, quæ datur in via. Hanc dare potest Episcopus in sua diœcesi.” De Herdt, Prax. Pont., I, 35.

⁶ He removes his zucchetto. Mart. V, c. 4, n. 20.

⁷ On “Secretarium,” see page 57, Note 2.

deacon, rises and, after *Pater* and *Ave* intones *Deus in*
*cc adjutorium meum intende*¹, making the sign of the cross.
 After the first psalm has been intoned by the chanters, the
 PrtP ηΓα bishop sits, puts on his biretta, and says *Ne reminiscaris*,
 for M*se *etc.*, and recites the psalms with his assistants. Meanwhile
 the stockings and sandals are put on the bishop². When
 he has said the psalms and repeated the antiphon, he rises
 without biretta and says the versicles and prayers. He adds
 the Oration *Calcea, etc.*, and at *Exue, etc.*, the cappa is re-
 Binhop moved by the master of ceremonies. The bishop then sits,
 ve,ts puts on his biretta, tvashcs his hands, saying *Da, Domine*,
etc., and blesses the ministers³. Having removed his biretta,
 he rises, makes the sign of the cross, and reciting at every
 vestment, as far as the stole, the corresponding Prayer, is
 vested in alb, amice, cincture, pectoral cross⁴, stole (without
 crossing it), cope, (morse,) and sits to receive the (gold-
 cloth) mitre.

If Terce is not said, the bishop vests fully for Mass.
 After the stole, he puts on the tunic and the dalmatic, the
 gloves, the chasuble, and receives the mitre and the ring.
 He adds the Prayer *Merear* for the maniple, puts incense
 into the thurible, and goes in procession to the high altar⁵.

capitulum At the *Capitulum*, the bishop rises with mitre and turns
 toward the subdeacon, who reads the *Capitulum*. After the

1 "In Missa Pontificali ab Episcopo Diœccsano celebrata debet
 semper præmitti cantus Horæ Tertię, et si desit secretarium, in quo id
 fieri possit, prædicta Hora cantanda est eodem in loco, in quo cantatur
 Missa: omitti tamen debet in hoc casu processio." S. R. S. n. 3228 ad 1.

2 If the cappa is not worn, the sandals and stockings are put on in
 the bishop's room, or in the sacristy. S. R. C. n. 2011, ad 1. De Herdt,
 Præ. Pont, II, 77, c.

J "Laid et clerici omnes throno assistentes, ministrantes aut circum-
 stantes genuflectere debent, non autem alii de choro . . . Si adsit legatus
 aut Episcopus dignior non debet permittere (Episcopus celebrans), sed
 modesto nutu indicare se nolle, ut genuflectant." De Herdt, Præx.
 Pont, II, 80, d.

' The pectoral cross is worn beneath the vestments, not outside the
 chasuble. S. R. C. 3301 ad 4 et 3873 ad 2 4035 ad 2.

5 "Thus nequit imponere in thuribulo, sumptis paramentis in Presby-
 terio apud sedem." S. R. C. η. 277G ad 2; De Herdt, Præx. Pont., II, 123.

Responsorium breve, the mitre is removed¹ and the bishop sings *Dominus vobiscum* (with hands joined), the Oration, and again *Dominus vobiscum*. When *Benedicamus Domino*, etc., with its response has been chanted, the cope is removed and the bishop puts on the tunic and the dalmatic; seated, he receives the gloves, but rises for the chasuble. He again sits and receives the precious mitre and the ring².

Oration

If the celebrant is the metropolitan, he receives the pallium immediately after the chasuble, first kissing the cross, embroidered in the middle (275). After the prayer *Merear* for the maniple, the bishop puts incense into the thurible three times, saying: *Ab illo benedicaris, in cujus honore cremaberis. Amen*, and blesses it. He takes the pastoral staff (the curved part toward the people)³ and goes to the high altar, blessing several times as he advances, if he is in his own diocese. On his arrival at the foot of the altar, the bishop salutes the clergy with a slight inclination and, turning to his left, gives the staff to the minister; the mitre is removed by the deacon of the Mass. He then makes a profound reverence to the cross, or a genuflection *in piano* if the Blessed Sacrament be present, and begins Mass as usual. At *Vobis fratres*, he turns slightly toward the ministers; after *Indulgentiam*, etc., he kisses the maniple, offered by the subdeacon, who then puts it on the bishop's left arm. After saying *Oremus*, the bishop ascends, kisses the altar, turns toward the gospel side, kisses the text of the Gospel, puts incense into the thurible⁴ and proceeds as usual (264). Having received the precious mitre, he stands, with hands joined, at the epistle corner, where he is incensed by the

Pallium

Procession
to the AltarMass
beginsIncensa-
tion of the
Altar

¹ "Quum cantabitur versiculus post responsum Episcopus sedebit eique de capite tolletur mitra." Mart. V, c. 6, art. 3, n. 56.

² "Annulum pontificale Episcopus in solemnibus cantibus Horæ Tertie gestare nequit; sed pro manuum lotionem illo dimisso, non amplius ei est imponendus nisi expectata vestitione pro Missa cum illum inducit Presbyter assistens." S. R. C. n. 3747 ad 1.

³ "In manu sinistra, parte curva baculi ad populum versa." Schöber, Cær. Miss., art. 9, c. 3, n. 2.

⁴ While the bishop puts incense into the thurible, he keeps his left hand on his breast, but he places it on the altar when he blesses the incense. He does this on all similar occasions. (Cf. 264, Note 1.)

deacon, whom he blesses. He there takes the staff, goes to the middle of the altar, makes a reverence to the cross and goes by the short way to the throne. He sits, gives the staff¹ to the minister, and without mitre, rises and reads the Introit, at which he makes the sign of the cross. He says *Kyrie* with his assistants and afterwards sits, with gold-cloth mitre. After the last *Kyrie*, the bishop rises without mitre and, turned toward the altar, intones *Gloria in excelsis Deo*, and recites it with his assistants. He then sits with mitre and gremial, and inclines his head toward the altar at *Adoramus te, Gratias agimus tibi, etc.*

The bishop rises without mitre and sings toward the people *Pax vobis*, or *Dominus vobiscum* if the Mass has no *Gloria*, and toward the altar *Oremus* and the Oration and commemorations, if any, after which he sits with mitre and gremial. The bishop places his hand on the book laid on his knees by the subdeacon, who kisses the bishop's hand and receives the blessing. He then reads the Epistle, the Gradual, etc.

The bishop, inclining, says *Munda, etc.*, and signing the text as usual *Sequentia, etc.*, reads the Gospel with joined hands. He permits the deacon to kiss his hand and puts incense into the thurible with the usual blessing. When the deacon has said *Jube domne benedicere*, the bishop blesses him, saying: *Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, et Spiritus sancti. Amen.* When the deacon sings *Dominus vobiscum*, the bishop rises without mitre², and at the *Sequentia, etc.*, makes the sign of the cross on forehead, mouth, and breast; he then holds the staff between his hands joined. If there should be occasion to genuflect, as in the third Mass on Christmas, he genuflects

¹ Juxta Martinucci, V, c. 6, art. 3, 82, 83: "Sedebit et deponet baculum . . . Sediti Episcopo secundus diaconus assistens detrahet de capite mitram."

² The bishop receives the staff at the beginning of the Gospel, and holds it in his left hand when he signs himself. "Episcopus autem, accepto baculo pastorali, eodem modo signat se; etc." Cær. Ep., lib. II, c. 8, ¶. 46.

toward the altar. The Gospel ended, the bishop lays aside the staff¹, kisses the beginning of the Gospel text and is incensed by the assistant priest, whom he blesses. Should the bishop preach², he wears the mitre and preaches either from the throne, or from the altar, seated on the faldstool. After the sermon the bishop rises with mitre and stands during the *Confiteor*; he sits during the publication of the indulgences³. The mitre is removed, the bishop rises, says *Precibus, etc.*, and, having received the (precious) mitre, continues, raising and extending his hands toward the altar: *Et Benedictio Dei omnipotentis* (here he inclines his head, takes the staff and, turning to the people, blesses them, saying): *Patris, etc.* If the sermon be preached by another, he goes to the bishop and says: *Jube domne benedicere*. The bishop answers: *Dominus sit in corde tuo, et in labiis tuis ut digne et fructuose annuties verba sancta sua. In nomine Patris, et Filii, ☩ et Spiritus sancti. Amen.* The preacher adds: *Indulgentias, Reverendissime Pater*, and the bishop answers: *Quinquaginta dierum* or *consuetas*; an archbishop answers: *centum dierum*, and a cardinal, *bis centum*⁴

Sermon

Indul-
gencee

The bishop intones the *Credo* from the Canon, held by the assistant priest, and at the *Et incarnatus, etc.*, genuflects on a cushion. He sits with gold-cloth mitre and gremial, and when the choir sings *Et incarnatus etc.*, and *Simul adoratur*, retaining the mitre, he bows profoundly toward the altar. The *Credo* over, the bishop rises without mitre and, turning to the people, sings *Dominus vobiscum*⁵ and,

Credo

¹ "Episcopus in Missa pontificali ante incensationem baculam red-dere debet." S. R. C. n. 336S ad 4.

¹ Cf. page 75, Note 1.

^s If the Papal Blessing is imparted at the end of the Mass, the episcopal Indulgences and Blessing are omitted after the sermon. (Cf. No. 103.)

⁴ A cardinal may grant an Indulgence of 200 days in his Titular Church and in his diocese; an archbishop of 100 days, and a bishop of 50 days (in his diocese). S. C. Indulg., Aug. 28, 1903. Cf. No. 89, on the sermon and the episcopal Indulgence.

⁵ If there be no *Credo*, the bishop sings *Dominus vobiscum* immediately after the sermon, or if there be no sermon, as soon as he has been incensed after the Gospel.

Special Instructions for the Officers at Pontifical Mass

oremn. turned to the altar, *Oremus*, extending and joining his hands, and reads the Offertory in a low, but distinct tone of voice. He then sits, receives the precious mitre, takes off the ring and the gloves, and washes his hands. The bishop receives the ring, rises, takes the pastoral staff with his left hand and (blessing) goes to the altar, where he gives the staff to the minister at his left; the deacon at his right removes the mitre. He makes a reverence (271—1, 10), as-offertory cen(js and kisses the altar. At *Benedicite*, *Pater Reverendissime*, he blesses the water, etc., puts incense into the thurible, blesses it, and performs the incensation as prescribed under No. 264. He gives the thurible to the deacon at the epistle corner, receives the mitre and is incensed; he washes his hands, saying *Lavabol*, etc., and blesses the ministers. At the *Gloria Palri*, the mitre is removed.

Pr< face Immediately before the Preface, the bishop's zucchetto is removed by the master of ceremonies. The *Sanctus*, the *Consecration*, the *Agnus Dei*, require no special explanation, since the same rubrics are observed as at ordinary high Mass, so far as the bishop is concerned.

PftX After the Prayer, *Domini Jesu Christe*, etc., the bishop kisses the altar and gives the *Pax* to the assistant priest, the assistant deacons, the deacon and subdeacon of the Mass, observing the rite, prescribed under No. 267. If the assistants receive Holy Communion from the bishop, they do not receive the *Pax* until after communicating².

If Holy Communion is to be distributed in pontifical Mass, the rite described under No. 100 should be observed. After the ablution, the bishop's zucchetto is replaced by the master of ceremonies. The bishop receives the precious mitre from the deacon of the Mass, washes his hands at the epistle side and blesses the ministers. The mitre is removed and, after having read the Communion, the bishop sings *Dominus vobiscum*, the Postcommunion with commm-

¹ "Cæremoniale non præscribit ut in hac manuum lotionem Episcopus annulum detrahat." Schober, Cær. Miss., art. IX, c. G, adn. 9.

² Cær. Ep., lib. II, c. 29, 3.

On Holy Thursday, the *Pax* is not given.

orations, if any, and again *Dominus vobiscum*. When the bishop has said *Placeat, etc.*, he kisses the altar, receives the precious mitre and sings *Sit nomen, etc.* At *Benedicat vos omnipotens Deus, etc.*, he raises his eyes, raises and joins his hands, turns to the people, takes the pastoral staff and gives the solemn Blessing¹.

The bishop lays aside the staff and mitre², turns to the altar and, facing the gospel side, says *Dominus vobiscum*, signs the altar and himself, saying *Initium, etc.*, and immediately taking the mitre from the deacon and the staff from the staff-bearer, continuing the last Gospel, returns³ direct to the throne, or to the place where he was vested⁴. While walking, he does not genuflect at the *Et Verbum caro factum est*. Should the Papal Blessing be given after Mass, the bishop goes to the throne and follows the rite prescribed under No. 103. If the last Gospel is proper, the bishop reads the entire Gospel from the Missal at the altar.

When the bishop is divested, he does not wash his hands, but puts on the cappa with the aid of the master of ceremonies, and, after making his thanksgiving at the faldstool, goes to the altar of the Blessed Sacrament for a short adoration and then, accompanied by his attendants, returns to the residence.

¹ After the Blessing, if there has been no sermon, the Indulgences are published, and during this time the bishop, with mitre and pastoral staff, stands, turned toward the people. If the Papal Blessing is given these Indulgences are omitted.

² The metropolitan removes also the pallium. But if the Papal Blessing follows, he retains it. (Cf. No. 276).

³ "Crassus lib. II, cap. 3, et De Herdt, tom. II, n. 121, volunt, ut Episcopus per gradus laterales procedat ad thronum; juxta Martinucci vero (lib. V, c. 6, art. 3, n. 149), Episcopus descendit in planum, ubi salutatur crucem." Schober, art. IX, c. 6, adn. 9.

⁴ "Episcopus, deposita mitra, dicit versus cornu Evangelii *Dominus vobiscum*, submissa voce, et facto Crucis signo super altare, dicit *Initium sancti evangelii secundum Iohannem*, quod prosequitur sumpta mitra et baculo, procedendo ad locum ubi a principio accepit paramenta." Cær. Ep., lib. II, c. 8, n. 86.

ARTICLE II

106 The Assistant Priest at Pontifical Mass

1. The assistant priest¹ in surplice (choral dress) accompanies the bishop from the episcopal residence to the vestibule of the church, where he hands him the sprinkle with *oscula* (29), and then goes with him to the altar of the Blessed Sacrament and to the secretarium or chapel. At the washing of the bishop's hands, he presents the towel *cum osculis*². The pontifical ring is not to be worn during Terce, but, when removed, the assistant priest takes charge of it until it is put on for Mass³. He makes a reverence to the bishop (271) with the other assistants and vests in amice and cope over his surplice, not at his seat nor at the throne but preferably in the sacristy⁴.

2. If Terce be said, the assistant priest and the assistant deacons return to the bishop when he is vested and, having made a reverence as before with the deacon and subdeacon, all go to their respective places. The assistant priest holds the book when the bishop sings the *Oration*. If Terce is not said, the assistant priest and the deacons come when the bishop has received the chasuble and the mitre from the deacon. The assistant priest at once procures the pontifical ring and puts it on the bishop's hand *cum osculis*.

¹ Presb. Assistens debet esse *dignior* ex Presbyteris. Cær. Ep., lib. I.c. 7, 1.

² According to the earlier editions of Martinucci, the assistant priest always removes the *pontifical* ring. This opinion is shared by Schober. But Menghini, who edited the latest (1914) edition of Martinucci, writes: "Opinioni A. (Mart.) circa anulum detrahendum per Presbyterum assistentem non contradiximus . . . Lectorem simpliciter remisimus ad Cærem. Epp. Ad quæstionem radicatus solvendam, amandamus ad n. 57, lib. II, cap. VIII, ipsius Cærem., in quo dicitur explicite: 'deponitque anulum et chirothecas, *qua omnia* ex trahuntur ab assistentibus diaconis'." Martinucci-Menghini, Animadversiones, Pars II, Vol. I, pag. VIII.

³ S. R. C. 3747 ad 1; Favrin, Schober et al.

⁴ De Herdt, Prax. Pont., II, 75 b.

3. After the bishop is vested, the assistant priest ministers the incense with the usual *osculal*, makes a reverence to the cross with the bishop, puts on his biretta and joins the procession to the altar, walking at the right of the deacon, and with the bishop salutes the *ministri parati* (clergy). At the foot of the altar he stands at the bishop's right, makes a reverence with him¹ and answers the prayers, bowing profoundly at *Tibi Pater* and *Te Pater* of the *Confiteor*.

4. After *Oremus*, etc., he raises the bishop's alb slightly, passes in front of the deacon to the bishop's left, and with his left hand takes hold of the edge of the Book of Gospels (held by the subdeacon), while with his right he points out the Gospel. During the incensation he stands *in piano* at the gospel side of the altar, and after the bishop has been incensed he makes a reverence to the cross with the bishop and precedes the assistant deacons in going to the throne. He stands at his seat³, signs himself at the Introit, answers with the deacons at the *Kyrie*, and before he sits down takes his biretta in his hand and bows to the bishop.

5. While the choir is singing the last *Kyrie*, the assistant priest rises at a signal from the master of ceremonies, goes before the throne and makes a reverence to the bishop, receives the Canon, open at the *Gloria*, and, resting the book on his forehead, holds it while the bishop sings. He then gives it to the book-bearer to hold, goes to his place and recites the *Gloria* with the bishop, then sits, with head covered, but bows toward the altar with uncovered head at the *Adoramus te, Gratias agimus tibi, etc.* He again holds the book while the bishop sings the Orations; then sits until the subdeacon has chanted the Epistle. He then rises,

¹ If the bishop vest at the throne, incense is not put into the thurible at this time, as there is no procession.

² "Ante Crucem Altaris omnes, exceptis Canonicis Cathedralis, unico genu genuflectere debent, etiam in aliis Ecclesiis et Capellis, ubi in Altari majori non asservatur SSimum Sacramentum, sed in actu functionis tantum." S. R. C. 3792 ad 11.

³ The seat of the assistant priest should be without cover, placed at the right of the throne, unless the position of the throne renders it necessary to place it on the left.

and, standing, assists the bishop while the latter reads the Epistle, etc. If time permit, on account of a Sequence, or Tract, etc., he may resume his seat after the bishop has read the Gospel, but rises in time to minister incense with *oscula*, saying *Benedicite, Pater Reverendissime*¹. When the deacon has chanted the Gospel (and the bishop has kissed the text), the assistant priest takes the thurible and, standing *in piano*, incenses the bishop with three swings, bowing profoundly before and after the incensation².

6. The assistant priest holds the book while the bishop intones *Credo in unum Deum*, recites the *Credo* with the bishop, genuflects at *Et incarnatus est* and makes the sign of the cross at the *Et vitam, etc.* He sits with the bishop, removes his biretta and bows toward the altar at the *Et incarnatus est* and at *Simul adoratur*. The *Credo* over, he rises but does not hold the book for *Oremus, etc.* At the washing of the bishop's hands, he ministers the towel and puts on the ring *cum osculis*. He takes the Missal and the stand by the short way to the altar, and retires *in planum* beyond the gospel corner until the bishop ascends to the altar, when he also ascends and meets him. Or, the book-bearer may take the book and the stand to the altar³. In that event, the assistant priest will walk in front of the bishop in going from the throne to the altar, salute the clergy, and at the foot of the altar stand at the bishop's left, and after the reverence (271—10) to the cross, ascend to point out to the bishop all that is to be read or sung from the Missal and the Canon.

7. The assistant priest places the Canon before the tabernacle from the Offertory to the Preface, and for the *Placeat, etc.*, and the Blessing. At the incensation of the altar he takes the Missal with the stand, retires to the gospel side and stands *in piano* beyond the gospel corner (holding the book-stand with Missal). At the washing of hands,

* If the celebrant is a cardinal *Benedicite, Eminentissime et Reverendissime Pater*.

¹ On the sermon and Indulgences, cf. No. 89.

² De Herdt, *Prax. Pont.*, II, 124.

he presents the towel and puts on the ring¹ *cum osculis*, then turns to the deacon to be incensed, bowing before and after the incensation. He goes to the left of the bishop and points out the *Secreta, etc.*, and having come to the Preface he gives the Missal to the master of ceremonies, places the Canon on the book-stand, and turns the leaves when necessary. He says *Sanctus*, inclined with the bishop, signs himself at the *Benedictus*, and takes care not to overlook the *Communicantes* assigned for special feasts.

8. During the Consecration, he kneels on the platform and raises the bishop's chasuble slightly at the elevation of the Host and the Chalice. If his presence is required at the Canon, he kneels at the elevation only of the Host and the Chalice. After the Consecration, from the *Unde et memores, etc.*, he genuflects whenever the bishop genuflects, unless he be prevented on account of holding the Canon².

9. After saying the *Agnus Dei* with the bishop, he genuflects, exchanges place with the deacon, genuflects (*unico genu*³), rises, and kisses the altar with the bishop, but does not place his hands on it, then receives the *Pax*, as explained under No. 267, bowing to the bishop before and after receiving it. He genuflects again, descends and, accompanied by the master of ceremonies, gives the *Pax* (without making any reverence before, but only afterward) to the *dignior, i. e.*, the first of each rank among the *ministri parati, etc.* Finally, he gives the *Pax* to the master of ceremonies who has accompanied him, and returns to his place at the Missal.

10. If Communion be distributed, he stands, unless he himself receives Holy Communion, as on Maundy Thursday. At the second ablution, he places the Canon open before the tabernacle, replaces the Missal on the stand, transfers it to the epistle side and, at the washing of the bishop's hands, presents the towel (73). He stands at the bishop's right, points out the *Communio* and the other

¹ If the bishop removes the ring, the assistant priest puts it on, but its removal at the *Lavabo* is not prescribed. Cf. page 81, Note 1.

² De Herdt, *Prax. Pont.*, I, 58, ad 5.

³ Favrin, *Praxis*, p. 54. De Herdt, et al.

Prayers, and at the end closes the Missal, unless the last Gospel is to be read from it.

11. At the *Placeat*, the assistant priest turns the page of the Canon, if necessary, and during the Blessing kneels on the platform at the epistle corner¹. After the Blessing, if there has been no sermon, or if the Papal Blessing is not to be given, he stands at the epistle side, turned toward the people, and publishes the Indulgences. If the Papal Blessing is to be given, he observes what is prescribed under No. 103.

12. For the last Gospel he transfers the Missal, if it be a proper Gospel, as at the third Mass on Christmas, or, if it is the Gospel of St. John, he removes the Canon from the middle of the altar to the gospel side, and points out the place. After the *Initium*, etc., he precedes the bishop in going to the throne or to the place where the bishop was vested; with the assistant deacons, he makes a reverence to the bishop and to the cross, and goes to take off the cope and amice. He returns in surplice (choral dress) to the bishop and accompanies him to his apartments.

ARTICLE III

107 The Assistant Deacons at Pontifical Mass

1. The two assistant deacons, chosen from the *digniores*, vest in surplice (choral dress) and accompany the Ordinary to the church (29). At the entrance, they remove their birettas, kneel and bless themselves as the bishop sprinkles holy water. They then proceed with the bishop to the altar of the Blessed Sacrament and conduct him to the secretarium or chapel². They kneel beside him while he prays at the altar and then accompany him to the scat, where the first takes the bishop's biretta.

¹ If there is no publication of Indulgences, the assistant priest may kneel on the gospel side. If the last Gospel is proper, he transfers the Missal. De Herdt, *Prax. Pont.*, II, n. 124.

² If the bishop vests at the episcopal throne in the church, the assistant deacons accompany him to the high altar and to the throne.

2. If Terce is said, the first deacon hands the bishop the biretta, when the first psalm has been intoned. The assistant deacons remain standing and recite alternately with the bishop the preparatory prayers for Mass, *Ne reminiscaris, etc.* After the repetition of the antiphon (*Ne reminiscaris*), the first deacon receives the bishop's biretta, and at the Prayer *Exue, etc.*, both deacons assist in removing the cappa or mozetta and pectoral cross. Before the bishop washes his hands, the first deacon hands him the biretta and removes the ring (73).

3. The assistant deacons make a bow to the bishop with the deacon and the subdeacon (104), and go to the sacristy or to the choir-stalls, where they put on amice and dalmatic¹. When vested, they return to the bishop or wait at the choir-stalls¹ until the bishop has been vested. The first then assists at the bishop's right, the second at his left. After the *Responsorium*, the second removes the mitre. After the *Benedicamus Domino*, the deacon and subdeacon vest the bishop for Mass. If Terce is not said, the assistant deacons recite the preparatory prayers with the bishop as explained, and when he washes his hands, they leave to vest (104). Then they return to accompany the bishop to the altar.

4. On the bishop's arrival at the foot of the altar, the deacon of the Mass removes the mitre, and the assistant deacons retire and stand as indicated in the diagram (79). After making a reverence (271, 10) to the altar, they may either answer the bishop with the other ministers, or recite the psalm *Judica, etc.*, alternately. When the bishop ascends to the altar, they remain *in piano*, or stand on the second

¹ Where custom sanctions it, the assistant deacons vest in amice, alb. cincture and dalmatic. There is such a custom in the United States. (Ceremonial U. S., p. 318; Wapclhorst, 102, 3.)

² "Diaconi assistentes, dum adsunt throno Diaconus et Subdiaconus ut induant Episcopum sacris paramentis, non recedunt ad scamnum Ministrorum, situm in latere Epistolæ, siquidem locus ille exclusive spectat ad Ministros Altaris, nec Ceremoniale id uspiam præscribit." Mart., V, c. 6, art. 3, p. 88, Nota (1). "Sedent super scabellis nudis, nullo panno coopertis, quæ ponuntur *in eodem plano*, in quo omnes assistentes sedere debent, si locus sit capax." De Herdt, Prax. Pont., I, c. 8, 61, (b). Cær. Ep., lib. I, c. 8, n. 2.

altar-step according to custom, one at the gospel side, the other at the epistle side¹.

5. Toward the end of the incensation of the altar, the first assistant deacon takes the precious mitre and puts it on the bishop, after the latter has returned the thurible. Immediately after the incensation of the bishop, both assistant deacons make a reverence to the cross with the bishop and accompany him to the throne, where the second removes the mitre.

6. At the Introit, they make the sign of the cross with the bishop, and alternately recite the *Kyrie*² with him. The bishop sits and receives the mitre and the gremial from the first assistant deacon, and remains seated until the choir has chanted the *Kyrie*.

7. The first assistant deacon puts on the mitre, then the gremial; the second assistant deacon removes the gremial, then the mitre. (For a full explanation as to the use of the mitre and the gremial, see No. 104, §§ 2 and 3.)

8. Before sitting down, the assistant deacons take their birettas and with the assistant priest bow to the bishop, and to each other. They put on their birettas after they are seated, and take them off before they rise.

9. The assistant deacons stand when the bishop reads or sings³; the first turns the pages if necessary, the second points out the place. They stand, therefore, when the bishop reads the Epistle, Gradual, Gospel; also when incense is put into the thurible⁴. When one of the assistant deacons rises to minister to the bishop, the other also rises. (271—14.)

10. At the Offertory, the first assistant deacon puts the mitre and the gremial on the bishop, and takes the glove from the right hand with *oscula*; the second assistant deacon removes the glove from the left hand with *oscula*.

¹ De Herdt, Prax. Pont., II, 92.

² The assistant deacons also recite the *Gloria* and the *Credo* with the bishop.

» "Cum episcopus cantat vel legit aliquid ex libro, ipsi diaconi assistentes hunc inde apponunt manus super librum, et primus volvit folium, alter digito indicat textum, qui legi debet." Cær. Ep., lib. I, c. 8, n. 3.

◁ On the sermon and the Indulgences, see No. 89.

The ring is removed and replaced by the assistant priest. The gremial is removed by the second deacon, and the staff is presented to the bishop by the staff-bearer (with *oscula*). The assistant deacons then accompany the bishop to the foot of the altar, where they make way for the deacon and the subdeacon of the Mass. They remain standing *in piano* or on the second altar-step according to custom (81); they are incensed after the assistant priest, recite the *Sanclus*, and kneel on the altar-step at the Elevation.

11. After the Elevation, they stand at their places until the *Pax* (267). (Where it is customary, the assistant deacons genuflect every time that the celebrant genuflects.) When the assistant priest has received the *Pax*, the first assistant deacon goes to the right of the bishop, genuflects, does not kiss the altar or place his hands thereon, but receives the *Pax*, bowing before and after, genuflects, and returns to his place. The second assistant deacon does the same.

12. At the Blessing, the assistant deacons kneel. They accompany the bishop to the throne where, with the deacon and the subdeacon (who divest the bishop), they make a profound bow to the bishop, and go to resume their surplices. On their return, they assist the bishop at the thanksgiving and accompany him to the sacristy or to the residence.

The first assistant deacon puts the mitre on the bishop :

1. After the first incensation of the altar.
2. After the recitation of the *Kyrie* (if the bishop sits).
3. After the bishop has finished the *Gloria*.
4. After the Orations.
5. After the bishop has finished the *Credo*.
6. After the bishop has sung *Orcinus* (before the Offertory).
7. After the second incensation of the altar. (He also removes it.)

The second assistant deacon removes the bishop's mitre :

1. Before the Oration at Terce.
2. Before the bishop reads the Introit at the throne.
3. When the choir has finished the *Kyrie*.
4. When the choir has finished the *Gloria*.
5. Before the deacon sings the Gospel.
6. When the choir has finished the *Credo*.

For full instructions on the use of the mitre cf. page 93, No. (104).

ARTICLE IV

108 The Deacon at Pontifical Mass

1. The deacon vests without maniple, and waits at the bench until the bishop is ready to vest¹.

2. While the bishop is washing his hands, the deacon and the subdeacon come before the bishop and make a profound bow (104, 1); the deacon goes to his right, the subdeacon to the left. The deacon, assisted by the subdeacon, vests the bishop. He kisses the amice, the pectoral cross, and the stole *in parte*² before presenting them to the bishop to be kissed, sees that the alb hangs evenly, and that the cincture is properly adjusted.

3. If Terce is said, the deacon places over the bishop's shoulders the cope with morse and, accompanied by the subdeacon, returns, with appropriate reverences (271), to the bench. After the Oration of Terce, he again goes to the throne with the subdeacon, removes the cope and puts on the bishop the tunic and dalmatic, the glove of the right hand with *oscula* (the subdeacon puts on the glove of the left hand), then the chasuble, and finally the precious mitre. He puts on his own maniple and joins the procession from the secretarium to the high altar, wearing his biretta and walking to the left of the assistant priest (78).

4. If Terce is not said, the cope is not worn by the bishop, and immediately after the stole, the tunic, dalmatic, gloves, chasuble and mitre are put on, and the procession to the high altar is arranged as previously explained.

5. At the altar, the deacon stands at the gospel side (see diagram, 79) and removes the bishop's mitre. He genuflects³ and answers the bishop in the psalm *Judica, etc.*

¹ "Quamvis aliter Cæremoniale disponat, in praxi comperitur valde utile esse sacra; actionis ordini, si Ministri sacras vestes sumant ante Episcopi accessum." Mart., lib. V, c. 6, art. 3, n. 31.

² He kisses the amice, stole, glove, etc., near the cross, and kisses the back of the pectoral cross. Cf. Page 63, Note 3.

³ "Ante Crucem Altaris omnes, exceptis Canonicis Cathedralis, unico genu genuflectere debent, etiam in aliis Ecclesiis et Capellis, ubi in Altari majori non asservatur Sanctissimum Sacramentum, sed in actu functionis tantum." S. R. C. 3792 ad 3.

In the *Confiteor* he bows profoundly towards the bishop at *Tibi pater, etc.*, and after *Indulgentiam, etc.*, he steps back slightly so that the subdeacon can conveniently approach the bishop to put on the maniple.

6. At *Oremus*, as the bishop ascends, the deacon assists him by raising the front part of his alb slightly, and goes behind the assistant priest to the right of the bishop. He then ministers the incense with *oscula*, saying *Benedicite, Pater Reverendissime*, and assists at the bishop's right during the incensation, holding his chasuble. He receives the thurible with *oscula* and, standing *in piano* at the epistle side, incenses the bishop with three swings (266), bowing to him before and after the incensation. He gives the thurible to the thurifer and, accompanied by the subdeacon, retires to the bench, where he stands when the bishop stands, and sits (*capite lecto*) when the bishop sits.

7. When the bishop says the *Kyrie* and the *Gloria*, the deacon recites these prayers (alternately) with the subdeacon. He stands and sits when the bishop does, takes off his biretta and bows at *Adoramus te, Gratias agimus tibi, etc.* He rises to salute the subdeacon before the latter leaves the bench to sing the Epistle, and when he returns.

8. While the bishop is reading the Gospel, the deacon receives¹ the Book of Gospels from the master of ceremonies, goes to the altar, and with the prescribed reverences to the bishop and to the cross (but not to the *ministri parati*)², ascends and places the book on the middle of the altar with the opening toward the gospel side. He descends by the short way to the bishop, salutes him, kisses his hand, returns to the middle and, kneeling on the lowest step of the altar, says *Munda, etc.* He then ascends, takes the book, goes down and waits *in piano*, in *cornu. Epistolce*. (Note 4, page 71.) He genuflects as he passes the middle of the altar, goes to the bishop's throne (the subdeacon preceding) and kneels *in piano*, as do all that accompany him. (Cf. page 72.) He says *Jube domne benedicere*, and having received the blessing (without kissing the ring)

¹ Cf. Page 71, Notes 2 and 3.

² Ci. 271; 1, 3, 10.

makes a profound bow and goes to the place where the Gospel is sung. After the *Sequentia, etc.*, he incenses the book in the middle, on his left and on his right, (bowing to the book before and after). The Gospel over, he returns to the bench or, where it is customary, remains for the incensation of the bishop as set forth in the diagram on page 74. If the sermon is preached by the bishop from the altar, the deacon sits at the bishop's right; otherwise he remains at the bench (89).

9. After the bishop has intoned the *Credo*, the deacon recites it with the subdeacon, genuflecting with the bishop at the *Et incarnatus est*. He sits when the bishop sits, bows profoundly *capite detecto* when the choir sings *Et incarnatus est* and *Simul adoratur*. At the *Crucifixus* he rises, salutes¹ the subdeacon (who also rises and may remain standing), goes to the credence, takes the burse, with the opening toward himself, holds it with both hands as high as his eyes², and with becoming gravity carries it to the foot of the altar, bows to the bishop³, genuflects to the cross, ascends, takes out the corporal, puts the burse on the gospel side and unfolds the corporal. Then in the same place he genuflects to the cross, returns by the short way to the bench, salutes the subdeacon, and both sit with heads covered. At the *Et vitam, etc.*, he rises with the other ministers shortly before the bishop, and stands until the bishop has washed his hands (after *Oremus, etc.*) and goes to the altar.

10. The deacon meets the bishop at the foot of the altar and, standing at his right, takes off the mitre as soon as the bishop has given the staff to the minister. After genuflecting to the cross, he ascends with the bishop, raising his alb slightly, takes the paten from the hands of the subdeacon and gives it with *oscula* to the bishop⁴. The deacon wipes the chalice with the purificator, pours into it as much wine as is deemed sufficient by the bishop and,

¹ Ci. 271; 6, 11.

² Cær. Ep., lib. I, c. 9, n. 3.

: He does not bow to the *Ministri parati*. Cf. 271; 5.

⁴ If the *Credo* has not been said, he takes the burse and extends the corporal before giving the paten to the bishop.

after the subdeacon has poured in the small quantity of water, removes with the purificator any drops that may adhere to the cup and gives the chalice to the bishop with *oscula*. He says *Offerimus, etc.*, with the bishop, supporting either his right arm or the foot of the chalice. He covers the chalice with the pall and gives the paten (without the purificator) to the subdeacon¹.

11. The deacon ministers incense and assists at the incensation as described (81). After he has incensed the bishop with three swings, accompanied by the master of ceremonies, he continues the incensation as follows: the assistant priest, two swings; the assistant deacons, two swings; he then genuflects at the middle of the altar and incenses the choir, according to rank (265), returns to the foot of the altar, genuflects, and incenses the subdeacon with two swings. Standing behind the bishop on the top step, he is himself incensed by the thurifer and remains there until the *Sanctus*, when he goes to the right of the bishop and recites the *Sanctus* with him. He remains on the platform, standing at the right of the bishop, but slightly to the rear, as prescribed by the Missal² for solemn Masses where there is an assistant priest, and remains there during the entire Canon, unless there is occasion to uncover the chalice, etc. (98). He places the index and the middle finger of his right hand on the foot of the chalice, while the bishop makes the sign of the cross over it with the Host. He gives the bishop the paten with *oscula* at the end of the *Pater noster*, as at solemn Masses.

12. He recites the *Agnus Dei* with the bishop, genuflects, passes to the bishop's left, and again genuflects; he returns to the right to receive the *Pax* (99) from the bishop immediately after the assistant deacons³. Before and after receiving the *Pax*, he genuflects, but does not kiss the altar or place his hands on it. After the *Pax*, he attends to the book until the return of the assistant priest, then

» Cf. No. 94.

² Missale Rom., VII, II; De Herdt, Prax. Pont., II, 126.

³ If the deacon and the subdeacon communicate at the bishop's Mass, they do not receive the *Pax* until after Communion, lib. II, c. 29, n. 3.

goes to the right¹ and ministers wine and water for the ablutions. He puts the mitre on the bishop for the washing of hands before the *Communio*, and also removes it.

13. The deacon, facing the people, sings *Ite missa est*. Before *Sit nomen Domini, etc.*, he puts the precious mitre² on the bishop, and during the Blessing kneels on the platform of the altar. Before the bishop turns to begin the last Gospel, the deacon removes the mitre. Immediately after the *Initium, etc.*, he puts the mitre on the bishop and accompanies him to the throne or to the place where he was vested³. He lays aside his maniple and, assisted by the subdeacon, divests the bishop, unless the Papal Blessing follows (103).

14. When the bishop is divested, the deacon and the subdeacon descend, make a reverence to the bishop and go to the bench, where the deacon sits until the subdeacon has removed the bishop's sandals and stockings and carried them to the credence. The deacon and the subdeacon (with two acolytes) then come before the altar and, with the prescribed reverences to the cross and the bishop, go to the sacristy, divest, and if they accompany the bishop to his residence, return in surplice.

The deacon of the Mass puts the mitre on the bishop :

1. After the bishop is vested with the cope at Terce.
2. After the bishop is vested with the chasuble.
3. After the second ablution.
4. Before *Sit nomen Domini, etc.*, at the Blessing.
5. When the bishop leaves the altar for the throne.

The deacon of the Mass removes the bishop's mitre :

1. When the bishop arrives at the foot of the altar for Mass.
2. At the foot of the altar before the Offertory.
3. When the bishop has washed his hands after the 2nd ablution.
4. After the Blessing.
5. On arrival at the throne, when the bishop divests.

For full instructions on the use of the mitre cf. page 93, No. (104).

¹ If Holy Communion is to be distributed, cf. 100.

² If the celebrant be the metropolitan, he does not wear the mitre at the Blessing. (Cf. 276.)

* If the last Gospel is proper, the mitre is not put on the bishop until he has read the entire Gospel at the altar.

ARTICLE V

The Subdeacon at Pontifical Mass

109

1. The subdeacon vests¹ without maniple, and waits at the bench until the bishop is ready to vest. While the bishop says *Ne reminiscaris, etc.*, the subdeacon goes to the credence with the prescribed reverences to the altar and the bishop (271). Having covered his hands with a veil², he takes the sandals and the stockings (covered with a veil), carries them to the bishop, kneels, and with the assistance of a chaplain or of the master of ceremonies, puts them on the right and then on the left foot of the bishop, whose ordinary shoes are removed by the chaplain or the master of ceremonies. He then carries the ordinary' shoes (covered) to the credence and goes to his place.

2. While the bishop is washing his hands, the subdeacon goes with the deacon to the bishop, makes a profound bow (104—1) and, standing at his left, assists the deacon in vesting the bishop, raises the left sleeve of the alb, adjusts the fanons of the mitre, and so forth.

3. If Terce is said, the subdeacon goes to the bench with the deacon after the bishop is clad in cope and mitre, and sits until the *Capitulum*. Then he is conducted by the master of ceremonies to the place where the Epistle is usually' sung and, turned toward the bishop, sings the *Capitulum*, gives the book to the master of ceremonies and returns to his place. After the *Benedicamus Domino*, he goes with the deacon to the bishop, aids in removing the cope and vesting the bishop for Mass. If Terce is not said, the bishop is at once vested for Mass (77).

4. The subdeacon receives the glove for the bishop's left hand from the master of ceremonies, and before putting it on, kisses first the hand, then the glove. When the mitre is put on by the deacon, he raises the bands, then

¹ "Quamvis aliter Cæremoniale disponat, in praxi comperitur valde utile esse sacræ actionis ordini, si Ministri sacras vestes sumant ante Episcopi accessum." Mart., lib. V, c. 6, art. 3, n. 31.

² Cf. Page 62, Note 1.

puts on his own maniple. In the procession¹ from the chapel, he walks alone, *{capite tecto}* immediately after the clergy, holding in his hands the Book of Gospels (in which is the maniple of the bishop), the opening toward his left.

5. On arrival at the altar, the subdeacon² goes to the bishop's left, gives the Book of Gospels to the master of ceremonies and, standing a little farther back than the deacon, genuflects³ to the cross and answers the prayers with the other assistants. After *Indulgentiam, etc.*, he takes the maniple from the master of ceremonies, approaches the bishop (in front of the deacon), bows to him, kisses the maniple near the cross, presents it to the bishop (who kisses the cross), fastens it on his left arm, kisses the hand, bows, and returns to his place. At the *Oremus*, the subdeacon ascends with the Book of Gospels; standing at the bishop's left, he holds it open at the Gospel of the day and, after the bishop has kissed the text, hands the book to the master of ceremonies. He assists at the incensation as usual, raising the chasuble slightly while the bishop incenses the altar, and stands at the left of the deacon while the latter incenses the bishop; then, without ascending to the altar, he genuflects with the deacon and goes to the bench.

6. The subdeacon recites the *Kyrie* and the *Gloria* (alternately) with the deacon; he stands and sits when the bishop does, bowing with head uncovered at *Adoramus te, Gratias agimus tibi, etc.* At the last Oration, he receives the Book of Epistles from the master of ceremonies, and having made the reverences to the altar and the bishop (but not to the *ministri parati*), sings the Epistle in the usual place, holding the book himself and turned slightly toward the bishop. With the same reverences he goes to the throne, lays the book closed on the knees of the bishop, kisses his hand placed on the book, and receives his blessing. He gives

¹ Cf. No. 271, 9.

² Cær. Ep., lib. II, c. 8, 30.

³ "Ante Crucem Altaris omnes, exceptis Canonicis Cathedralis, unico genu genuflectere debent, etiam in aliis Ecclesiis et Capellis, ubi in Altari majori non asservatur SSimum Sacramentum, sed in actu (unctionis tantum." S. R. C., n. 3792 ad 3.

the book to the master of ceremonies, and with the usual reverences returns to his place (271—3, 5).

7. When the deacon rises to take the Book of Gospels to the altar, the subdeacon also rises, and at the *Munda cor meum* goes to the altar, genuflects and stands at the gospel side, facing the altar¹. He then observes what is set forth on pages 72 and 73. At the end of the Gospel, without making any reverence, he carries the open book to the bishop who kisses the Gospel text. He closes the book, makes a reverence to the bishop, gives it to the master of ceremonies, and with the deacon returns to the bench, or, where it is customary, he remains for the incensation of the bishop as set forth in the diagram on page 74. If the sermon is preached by the bishop from the altar, the subdeacon sits at the bishop's left; otherwise he remains at the bench (89).

8. After the bishop has intoned the *Credo*, the subdeacon recites it with the deacon, genuflecting with the bishop at the *Et incarnatus est*², etc. He sits when the bishop sits, bows profoundly (*capite detecto*) when the choir sings *Et incarnatus est* and *Simul adoratur*. At the *Crucifixus*, etc., the subdeacon rises with the deacon, salutes him, and remains standing until the return of the deacon, or resumes his seat and again rises when the deacon returns. At the *El vitam*, etc., he rises with the other ministers, shortly before the bishop, and remains standing until the bishop washes his hands (after the *Oremus*); he then goes directly from the bench to the credence, where the veil is put over his shoulders.

9. He takes the chalice with his left hand, extends the right end of the veil over the pall³ and goes by the short

¹ "Cum diaconus recitat *Munda cor meum*, etc., subdiaconus accedit ante gradus altaris aliquantulum versus cornu evangelii, et altari reverentia facta ibidem exspectat, donec tempus sit eundi ad cantandum evangelium." De Herdt, *Prax. Pont.*, II, 127, contra Schober, juxta quem subdiaconus in cornu epistolae exspectat.

³ Cf. Page 77, Note 4.

³ If there has been no *Credo*, he places the burse with corporal over the pall and covers it with the right end of the humeral veil. Rubr. Missal, p. II, Tit. 6, n. 7. Schober et al.

way to the altar, where he should arrive at the same time as the bishop. He places the chalice on the altar at the epistle side and removes the end of the veil; he gives the paten with the host to the deacon. The deacon purifies the chalice and pours in the wine; the subdeacon, with bowed head, presents the water cruet to the bishop, saying: *Benedicite, Pater Reverendissime*, and when the sign of the cross has been made by the bishop over the water, he pours a few drops into the chalice. He receives the paten (without the purificator) from the deacon, and, holding it with his right hand, places over it the right end of the veil. Then, without making any reverence, he descends *in planum*, genuflects, and holds the paten elevated to the height of his face.

10. The subdeacon is incensed by the deacon after the *ministri parati*, and at the *Orate fratres* he lowers the paten and says the *Suscipiat*. At the end of the Preface, he does not ascend to the altar to say the *Sanctus*². During the Consecration he lowers the paten and kneels on the lowest step; afterwards he rises and again raises the paten. At the words *Et dimitte nobis*, he genuflects, goes to the epistle side of the platform, gives the paten to the deacon, gives up the veil, genuflects, and returns to his place *in piano*, where he remains even during the *Agnus Dei*³.

11. He receives the *Pax** from the bishop after the deacon of the Mass; he ascends, genuflects, and without kissing the altar or placing his hands thereon, bows to the bishop, receives the *Pax* and again bows. He genuflects, descends, gives the *Pax* to the second master of ceremonies and remains at his place *in piano*³, until the assistant priest has transferred the book, when he goes to the gospel side,

¹ Cf. p. 80, notes 1, 3 and 4.

² S. R. C., n. 3769 ad 5; Cær. Ep., lib. II, c. 8, n. 63, 67.

³ S. R. C., n. 3769 ad 4.

⁴ If the deacon and the subdeacon are to receive Holy Communion at the Pontifical Mass, they receive the *Pax* after Communion.

⁵ "An Subdiaconus in Missa pontificali ascendere debeat ad dexteram Diaconi in cornu Epistolæ tum ad recitandum simul cum Pontifice Agnus Dei tum ad aquam infundendam, dum Pontifex se puri-

makes up the chalice, carries it to the credence and goes to his place behind the deacon.

12. At the Blessing, he kneels on the platform; at the *Initium, etc.* (when the bishop is about to leave the altar), he genuflects to the cross and precedes¹ the assistant priest and the deacon to the throne or chapel². There he removes his maniple and assists the deacon in divesting the bishop; then, with the deacon, makes a reverence to the bishop, goes to the credence, covers his hands with a veil and carries the shoes (covered) to the bishop; with the assistance of a chaplain or the master of ceremonies he takes off the sandals and the stockings³, and carries them (covered) to the credence. The deacon, the subdeacon and two acolytes come before the altar, and with the prescribed reverences to the cross and the bishop go to the sacristy, divest, and if they accompany the bishop to his residence, return in surplice.

ficat post Communionem." S. R. C. respondit: "Negative; et in omnibus servetur Cæremoniale Episcoporum, lib. II, c. 8, n. 75 et 76." S. R. C. 3769 ad 4.

If Holy Communion is to be distributed, see No. 1 ©

¹ If the last Gospel is proper, the subdeacon remains until it is finished.

² If the Papal Blessing be given, see No. 103.

³ The scutifer (master of ceremonies) assists the bishop in putting on his ordinary shoes.

Nota:—"Missam pontificalem celebrare nequit Episcopus cum diacono tantum et subdiacono, omissis aliis ministris' nisi in casu a S. R. C. cognito, attenta necessitate². De Herdt, Prax. Pont., II, 127.

¹ S. R. C. n. 3223; n. 3315; n. 3507.
² S. R. C. n. 3114; n. 3315.

ARTICLE VI

The *Ministri Parati* (Choir) at Pontifical Mass

1. The *ministri parati*, vested in surplice (choral dress) accompany the bishop to the church. In the procession they follow the bishop. At the entrance they kneel when the bishop sprinkles holy water, unless they are canons. After a short adoration at the altar of the Blessed Sacrament, they accompany the bishop to the secretarium, and after a short prayer go to the sacristy to put on their vestments: copes, chasubles, dalmatics, tunics¹.

2. On their return from the sacristy, the *ministri parati* make the prescribed reverences to the altar and the bishop (271) and go to their seats. While the bishop vests, they stand². As a rule, they kneel, stand, or sit with the bishop.

3. In the procession from the secretarium the *ministri parati*, 'vearing their birettas, walk immediately before the subdeacon. They make a profound bow to the bishop, when he bows to them (on his way to the altar or to the throne).

4. When the bishop begins Mass, the *ministri parati* kneel (canons excepted) and say the Psalm *Judica, etc.*, two and two, one leading, the other responding. When the bishop ascends to the altar, they rise. They recite the *Kyrie, inter se*; then sit, *capite tecto*³. When the choir sings the last *Kyrie*, they rise before the bishop rises⁴, and after the bishop has intoned the *Gloria*, they recite it *inter se*. While the choir sings the *Gloria*, they sit, remove their birettas and bow at *Adoramus te, etc.* They rise for *Pax vobis* and the Orations, then sit until the singing of the Gospel, when they again rise.

¹ De Herdt, Prax. Pont., I, 134, 135.

³ De Herdt, Prax. Pont., II, 128.

* The biretta is always taken off before rising, and put on after sitting.

‘ “Surgunt antequam episcopus surgat.” The *parati* observe this on all similar occasions. De Herdt, Prax. Pont., II, 128.

5. The *parati* recite the *Credo*, *inter se*, and genuflect with the bishop at the *Et incarnatus est*. They sit, *capite tecto*, but uncover and bow when the choir sings *Et incarnatus*¹, etc. At the end of the *Credo*, they rise and remain standing until the bishop, on his way to the altar, bows to them, when they incline profoundly toward him and again sit.

6. When the deacon comes to incense the *parati*, they rise, and if time permit, again sit until the Preface, during which they stand. They recite the *Sanctus* and when the torch-bearers arrive, kneel². Immediately after the Consecration, at the *Unde et memores*, they rise.

7. The *Pax* is received from the assistant priest, first by the senior *paratus* in cope, who gives it to the next of the same rank; then by the senior *paratus* in chasuble, and so forth (265).

8. At the distribution of Holy Communion the *parati* stand, unless they receive Holy Communion.

9. At the ablutions they sit until *Dominus vobiscum*, when they rise and remain standing until the Blessing, at which all (canons excepted) kneel.

10. If the bishop goes to the secretarium to divest, the *parati* accompany him, divest in the sacristy and return in surplice (choral dress). If the bishop divests at the episcopal throne in the church, the *parati*, after appropriate reverences to the bishop and the altar, go to the sacristy, where they divest, and return in surplice (choir dress). After the bishop has made his thanksgiving, they accompany him to his residence, observing the same order as before Mass³.

¹ Cf. Page 77, Note 4.

³ "Non statim, sed dum ministri cum funalibus ad altare genuflexi fuerint, tunc omnes genuflectunt." De Herdt, Prax. Pont., II, 128.

³ Cf. No. 29 and No. 268.

ARTICLE VII

no The Masters of Ceremonies at Pontifical Mass|

General Remarks

1. There should be two masters of ceremonies; the first should be a priest and the second at least in sacred orders¹. They are vested in cassock and surplice³. They carefully make the preparations for the ceremony (67) and should familiarize themselves with the details of the function. They arrange for the procession to the church to take place punctually at the appointed hour, observing what is set forth under No. 29. They give a signal to all in the sanctuary when to rise, sit, kneel, uncover the head and bow, and quietly direct each one in the ceremonies of his office.

2. The first master of ceremonies, in particular, should be well versed in the ceremonies and able to direct the celebrant, his assistants and all the ministers of the bishop in their several offices. He takes especial care of what is to be performed by the bishop at the throne, at the altar, or elsewhere.

3. The second master of ceremonies directs especially the deacon and the subdeacon of the Mass, the *ministri parati*, the acolytes and the torch-bearers.

¹ This brief outline omits mention of many points, such as the publication of Indulgences, etc. The first master of ceremonies must be familiar with the entire function as explained in Art. II, and if there is no second master of ceremonies, he performs, with his own duties, also those of the second master of ceremonies.

² Cær. Ep., lib. I, c. 5, n. 3. De Herdt, Prax. Pont., I, 40.

³ The masters of ceremonies do not wear or carry the biretta (except, perhaps, in long processions outside the church), nor do they sit at pontifical ceremonies, unless they choose to do so during the sermon at Mass or during the psalms at Vespers.

§ 2

Special Instructions for the First Master of Ceremonies (110)

1. The first master of ceremonies leads the canons (clergy) to the episcopal residence, and in the procession to the church walks in front of the bishop, slightly to his left. At the entrance, he presents the holy-water sprinkle to the *dignior* of the clergy and kneels during the *Asperges*. He accompanies the bishop to the altar of the Blessed Sacrament, and after a short adoration gives the bishop a sign to proceed to the secretarium¹.

2. For the vesting of the bishop, he invites the book-bearer and the candle-bearer to come before the bishop (71—72). He removes² the cappa and hands the vestments one by one to the deacon, and the ring to the assistant priest. In going to the altar, he walks at the bishop's left, slightly in front of him, and gives a signal when a bow is to be made to the clergy. During the Confession he kneels (cf. diagram, page 67), but does not answer the prayers³. He places the Canon, open at the *Aufer a nobis*, in the middle of the altar. When incense is put into the thurible, he assists at the right of the deacon, and, during the incensation of the altar, stands *in piano* at the epistle side. He takes the Canon from the altar and gives it to the book-bearer or places it on the credence.

3. For the Introit he invites the book-bearer and the candle-bearer to come before the bishop⁴. When the bishop has finished the Gradual (Sequence), the first master of ceremonies kneels before him with the Canon open at *Munda cor meum, de*. At the *El incarnatus est, etc.* (recited),

¹ "Episcopo conveniente capitis inclinatione indicat esse surgendum." De Herdt, Prax. Pont., II, 129.

² "Cappam Episcopo aufert et caudam vestis talaris solvit." Favrin, c. 2, p. 10.

³ "Generatim stat vel genuflectit ubi commode fieri potest et opportunum judicat." Schober, art. X, c. 1, n. 6.

⁴ Throughout the ceremony, the master of ceremonies gives timely hints to the inferior ministers.

Cf. 83 et seqq.

he places a cushion¹ before the bishop. At *Et incarnatus est*, sung by the choir, he kneels. After the *Credo*, he places the Canon, open at the *Suscipe sancte Pater*, in the middle of the altar.

4. At the Offertory, he hands the cruets to the subdeacon, and when incense is put into the thurible he stands at the right of the deacon. During the incensation he stands *in piano* at the epistle side². At the *Lavabo* he holds the Canon for the bishop and returns with him to the middle of the altar, where he holds it for the *Suscipe sancta Trinitas*. At the *Orale Fraires*, he takes the Canon to the gospel side, where he presents it, open at the Preface, to the assistant priest. Immediately before the Preface he removes the bishop's zucchetto and gives it to the mitre-bearer, or places it on the credence. He is incensed by the thurifer.

5. At the *Pax*, the first master of ceremonies walks at the left of the assistant priest to the prelates and the *parati*, and guides him in giving the *Pax* to the *digniores*, according to rank³4 Finally (*extra altare* in piano*), he receives the *Pax* from the assistant priest.

6. After the ablutions, he puts the zucchetto on the head of the bishop, brings the Missal from the credence to the assistant priest, and places the Canon, open at *Placeat, etc.*, in the middle of the altar.

7. In going to the throne or the secretarium, the first master of ceremonies walks before the bishop, as usual, receives the vestments from the deacon, places the cappa on the bishop, hands him the biretta and, walking at his left, accompanies him to the altar of the Blessed Sacrament and to his residence.

¹ Cf. "*In nocte et die Nativitatis, etc.*" Pag. 77, n. 4.

² In the absence of assistant deacons, the first master of ceremonies puts the mitre on the bishop at the incensation and removes it at the *Gloria Pairi* of the *Lavabo*.

³ Schober, Cær. Miss., art. X, c. 1, n. 13.

⁴ "Antequam ad altare revertatur," etc., juxta Cær. Ep., lib. I, c. 7, n. 6. De Herdt, I, 201.

§ 3

Special Instructions for the Second Master of Ceremonies (110)

1. The second master of ceremonies¹ does not accompany the bishop to the church, but remains in the secretarium and assures himself that all the preparations have been made². He removes the kneeling-desk³ when the bishop goes to his seat, accompanies and assists the subdeacon, who puts the stockings and the sandals on the bishop (72). He then distributes the vestments among the clerics, as explained under No. 30. He accompanies the subdeacon for the reading of the *Capitulum* (75). He gives the deacon and subdeacon their maniples, and the Book of Gospels to the subdeacon, when the bishop is fully vested for Mass. He assists in arranging the procession to the altar, as explained under No. 78.

2. At the altar he receives the birettas, takes the Book of Gospels from the subdeacon, kneels at the left of the first master of ceremonies (79), and at *Indulgentiam* gives the bishop's maniple to the subdeacon. At *Oremus, etc.*, he gives the book, open at the Gospel, to the subdeacon, and after the bishop has kissed the text, again receives it⁴.

3. The second master of ceremonies accompanies the subdeacon for the Epistle, and the deacon for the Gospel, observing all that is set forth under Nos. 85—89. He accompanies the preacher to the throne and to the pulpit, making the prescribed reverences to the altar and the bishop (271). When the choir sings *Et incarnatus est, etc.*, he kneels. At *Crucifixus, etc.*, he accompanies the deacon who goes to the credence and carries the burse to the altar.

4. After *Oremus, etc.*, when the bishop removes his

¹ "Saltern in sacro ordine sit constitutus." Cær. Ep., lib. I, c. 5, n. 3.

² De Herdt, Prax. Pont., II, 130.

³ Two clerics (altar-boys) may remove the kneeling-desk, and at the end of the function replace it. Mart. V, c. 8, n. 31.

⁴ "Certus locus secundo cæremonario assignari nequit, sed assistit ubi opus est, et si nihil sit agendum, stat in plano ad cornu epistolæ, vel circa abacum." De Herdt, II, 130.

gloves, the second master of ceremonies directs the acolytes to go to the throne to wash the bishop's hands. He then accompanies the subdeacon to the credence, puts the humeral veil on his shoulders, assists him in covering the chalice with the right end of the veil, and if particles are to be consecrated, carries the ciborium to the altar. He accompanies and directs the deacon at the incensation of the prelates and the *parati*, and is incensed by the thurifer after the first master of ceremonies.

5. At the *Sanctus*, he conducts the torch-bearers to the sanctuary and kneels near the credence. At the *Ilanc igitur*, he puts incense into the thurible.

6. At the end of the *Pater nosier*, he ascends the altar with the subdeacon, removes the humeral veil and takes it to the credence. He receives the *Pax* from the subdeacon² (*in piano*) and gives it to the inferior ministers.

7. At the end of Mass he receives the vestments, places them on the altar and covers them as at the beginning of Mass. He places the kneeling-desk before the high altar and arranges the procession for the bishop's return to the residence.

ARTICLE VIII

The Inferior Ministers at Pontifical Mass³

§ 1

111

The Book-Bearer

1. The book-bearer is vested in surplice. He holds the Canon or Missal, under the lower edge, with both hands, the back resting against his forehead, when the bishop reads. When the bishop sings from the book, it is held

¹ Cær. Ep., lib. I, c. 10, n. 6.

¹ Schober, Cær. Miss., c. 1, II, 13.

³ "Ministri inferiores vel stant in locis suis per totum officium vel cum celebrans et ministri sacri sedent, ipsi etiam sedent et se conformant assistantibus in throno." De Herdt, Prax. Pont., I, 71.

Cf. Diagram on page 67 for position at the altar, diagram on page 69 for position at the throne.

by the assistant priest. The book-bearer (not the assistant priest) holds the book when the bishop sings *Oremus* and reads the Offertory.

2. He kneels on the top step of the throne when the bishop reads sitting, and stands when the bishop reads standing. He does not bow or genuflect while holding the book standing. When holding the book, he stands, as a rule, directly in front of the bishop. But while the sandals are put on and while the bishop is washing his hands or vesting, the book-bearer kneels or stands slightly to the left of the bishop.

3. The book-bearer should previously arrange the book-marks and know exactly which book to present during the course of the ceremony:

1. Canon¹, at the throne, until the bishop is vested.
2. Missal, for the Introit, which the bishop reads standing, at the throne, after he has incensed the altar.
3. Canon, held by the assistant priest while the bishop intones the *Gloria*, and by the book-bearer while the bishop recites the remainder of the *Gloria*.
4. Missal, held by the assistant priest for the Oration.
5. Missal, held by the book-bearer (kneeling) after the subdeacon has sung the Epistle and kissed the bishop's ring.
6. Canon, held by the master of ceremonies for the *Munda cor meum*.
7. Canon, for the *Credo*, held by the assistant priest for the intonation, and by the book-bearer for the recitation.
8. Missal, at the end of the *Credo*, held by the book-bearer, standing, while the bishop reads the *Offertorium*.
9. Canon, for the Papal Blessing* (103).
10. Canon, for the thanksgiving after Mass.

* See Glossary, Canon.

² The Canon is held also for the episcopal Indulgence (89).

§ 2

112 The Candle-Bearer

1. The candle-bearer in surplice holds the bugia in his right hand¹. At the throne, the candle-bearer and the book-bearer come and go, stand or kneel, bow or genuflect together (271). When the book-bearer holds the book kneeling, the candle-bearer kneels at his left; when the book-bearer holds the book standing, the candle-bearer also stands, even though the others genuflect².

2. At the altar the candle-bearer stands at the left of the assistant priest³, except during the Elevation, before which he places the bugia on the altar and goes to kneel on the lowest step. He assists at the book on the epistle side at the *Communio*, etc. His place at the throne is on the bishop's right⁴.

§ 3

113 The Staff-Bearer

1. The staff-bearer is vested in surplice and humeral veil⁵. He holds the staff in his right hand, with the crook turned toward the people. When walking, he raises the staff from the ground and carries it with both hands.

2. When the staff-bearer carries the staff in procession he walks before the bishop; when he does not carry the staff he walks after the bishop. His position at the altar

¹ "Non oportet ut bugiam semper deferat, sed dum opus non est, eam in loco decente et congruo deponere potest." De Herdt, Prax. Pont., I, 73.

¹ This rule is to be observed also when he holds the bugia at the altar.

⁸ "Paulo post presbyterum assistentem." De Herdt, Prax. Pont., I, 69, 73.—Cf. No. 97, Note 4.

⁴ Cf. Diagrams, Pages 67 and 69; cf. also No. 27, Rem. 3.

^s He does not wear gloves, but in the absence of a veil may use the sleeve of his surplice in holding the staff, according to the Cærcmoniale, which says: "Manu dextera cottæ extremitate cooperta teneat." Schober, Cær. Miss. Sol., p. 302, N.

Cf. 27, Rem. 3 Cf. Cær. Ep., lib. I, c. 17, n. 6.

and at the throne is shown in the diagrams given on pages 67 and 69.

3. The staff-bearer himself gives the staff to the bishop and receives it directly from the bishop¹. He kisses the staff, then the bishop's left hand when presenting the staff; when receiving it, he kisses the bishop's hand and then the staff²3

The following particular instructions should be carefully read by the staff-bearer:

a) When the bishop is fully vested and rises to go to the altar, the staff-bearer presents the pastoral staff and follows the bishop to the altar, where he receives the staff before the mitre is removed.

b) After the incensation of the bishop at the epistle corner, he presents the staff and follows the bishop to the throne, where he receives it.

c) When the deacon sings *Dominus vobiscum* at the Gospel, the staff is presented to the bishop, and received by the staff-bearer before the bishop kisses the Gospel text⁸.

rf) When the bishop rises to go to the altar, (having removed his gloves and washed his hands), the staff-bearer presents the staff, and receives it at the foot of the altar before the mitre is removed.

e) At the end of the Mass, the staff-bearer presents the staff for the Blessing at the words *omnipotens Deus*, and receives it immediately after the Blessing. If the last Gos-

¹ De Ministro baculi.—“Ipse immediate Episcopo baculum offert, habens curvam ad se conversam, osculans prius baculum et postea Episcopi manum; cum e contra eum ab Episcopo recipit prius manum, baculum postea osculatur.” Favrin, Praxis, c. 1, p. 4.

² According to De Herdt, Schober, and others, the staff-bearer genuflects when he presents or receives the staff. Favrin makes no mention of a genuflection, and custom in this country' seems to sanction its omission. Cf. No. 271, 3.

³ If the bishop preaches from the altar, he uses the staff in going to the altar and in returning to the throne; also at the Blessing in the Episcopal Indulgence. During the sermon, the staff may be put into the receptacle prepared for it at the gospel side.

pel be that of St. John, the staff-bearer remains near the bishop and, as soon as the bishop has begun the Gospel, presents the staff. But if the Gospel be proper, the staff-bearer returns to his place, and at the end of the Gospel ascends to the platform and presents the staff. He follows the bishop, and at the throne, or in the secretarium, receives the staff¹.

The Mitre-Bearer

1. The mitre-bearer, like the staff-bearer, wears a surplice and a humeral veil², with the ends of which he covers both hands and holds the mitre with the fanons turned toward himself³.

2. When the bishop is at the altar, the mitre-bearer stands or kneels at the epistle side; at the throne, his place is at the bishop's right⁴. In procession he always walks behind the bishop.

3. The mitre-bearer holds only one mitre at a time. The precious mitre is used from the beginning of the ceremony until the Introit; then the gold-cloth mitre until the *Credo* inclusive, and during this time the precious mitre is placed on the epistle side of the altar, or on the credence; finally, the precious mitre is used from the *Offertorium* until the end of Mass, and meanwhile the gold-cloth mitre is placed on the credence.

4. The mitre-bearer should carefully study No. 104, § 2, and present the mitre in due time to the proper officer of the Mass, as fully explained on page 93.

¹ At the Papal Blessing, the staff is presented at the words . . . *omnipotens Deus*.

² Cf. 27. Rem. 3.

³ "Mitram ante pectus elevatam tenet, ita ut summitas ejus ad oculos perveniat, et vittae versus seipsum pendeant." De Herdt, Prax. Pont., I, 75, 4.

⁴ Cf. Diagrams, pages 67 and 69.

§ 5

The Thurifer

115

1. The thurifer is vested in cassock and surplice. He carries the thurible in his right hand, and the incense-boat in his left. When incense is to be put in, he holds the thurible in his left hand and presents the boat with his right¹. He kneels, when the Ordinary puts incense into the thurible².

2. If the bishop vests in the secretarium, incense is put into the thurible before the procession to the high altar. The thurifer hands the boat to the assistant priest and, kneeling, ministers the thurible. In the procession he walks before the cross-bearer, and gently swings the thurible. If the bishop vests at the throne, incense is not put into the thurible before Mass. The thurifer's place in the sanctuary is near the credence at the epistle side.

3. When the bishop ascends to the altar at *Oremus*, etc., the thurifer also ascends, hands the boat to the deacon and, kneeling, ministers the thurible. When the bishop has blessed the incense, the thurifer rises, hands the thurible to the deacon and descends *in planum*. While the deacon incenses the bishop, the thurifer stands at his right (bowing before and after), then receives the thurible and goes to the sacristy.

4. When the subdeacon has chanted the Epistle, the thurifer returns with the thurible and after the deacon has kissed the bishop's ring, hands the boat to the assistant priest and, kneeling on the step of the throne, ministers the thurible. He goes to the altar with the proper reverences (271) and observes what is set forth at length under No. 88. After the Gospel, he hands the thurible to the assistant priest and, standing at his right, holds his cope during the incensation of the bishop. He receives the thurible and goes to the sacristy.

¹ At the throne, he presents the boat to the assistant priest; at the altar, he gives it to the deacon.

² When the Blessed Sacrament is exposed, he does not kneel. Favrin, Praxis, p. 4.

5. At the end of the *Credo*, the thurifer returns to the sanctuary with the thurible. When the subdeacon descends with the paten, the thurifer ascends to the altar, hands the boat to the deacon and, kneeling, ministers the thurible. He rises, hands the thurible to the deacon and descends *in planum*. When the deacon incenses the bishop, the assistant priest, and the others in the sanctuary, the thurifer stands at his left, slightly in the rear, and bows with him before and after each incensation. After the incensation of the subdeacon, he receives the thurible, incenses the deacon with two swings, the master of ceremonies, the inferior ministers, etc., with one swing, and finally the people: in the middle, at his right and at his left. He goes to the sacristy with those who are to carry the torches. (Cf. No. 266.)

6. At the *Sanctus* the thurifer returns, followed by the torch-bearers. At *Hanc igitur*, the second master of ceremonies puts incense into the thurible, and the thurifer (99), kneeling on the lowest step of the altar, at the epistle side, incenses the Blessed Sacrament with three swings at the elevation of the Host and of the Chalice. After the elevation he rises and repairs to the sacristy, where he leaves the thurible and returns to his place near the credence.

§6

The Acolytes

116

1. The two acolytes should be of about equal size. They wear cassock and surplice. Their candlesticks are placed on the credence before the ceremony begins. When the bishop's cappa has been removed, they assist, kneeling, at the washing of the bishop's hands¹.

2. If Terce is said, the acolytes (at a signal from the master of ceremonies) take their candlesticks and with the proper reverences (271) go to the bishop's seat, where they

› The thurifer is accompanied by the torch-bearers, unless Holy Communion is to be distributed. (98).

¹ The assistant priest always presents the towel at the washing of the bishop's hands. Martinucci suggests that a second towel be spread over the knees of the bishop.

stand facing each other during the Oration¹. If there is a procession from the secretarium to the high altar, the acolytes with their candlesticks walk with the cross-bearer, and during the procession make no genuflection or bow, even when passing the high altar¹. They place their candlesticks on the credence and take their places as shown in the diagram on page 67.

3. The acolytes stand, sit, or kneel, as at ordinary' High Mass, and their duties are to a great extent the same. Special attention is called to their duties at the Gospel. They should therefore carefully read No. 88, and observe the diagrams on pages 72, 73, and 74.

4. It usually devolves upon the acolytes to assist at the washing of the bishop's hands³. The bishop washes his hands four⁴ times:

- a) Before vesting.
- ô) After reading the Offertory' (at the throne).
- c) At the *Lavabo* (after the deacon has incensed the bishop).
- d) After the ablution (at the epistle corner of the altar).

§ 7

The Gremial-Bearer

117

1. The gremial-bearer is vested in cassock and surplice. With both hands he carries the gremial, folded, before his breast, but presents and receives it open.

2. His position, from the Introit until the bishop goes to the altar at the Offertory, is at the throne⁵. When the

¹ When walking together, the acolytes proceed side by side. The one at the right places his right hand at the node near the middle of the candlestick, and his left at the base; the one at the left places his left hand at the node, and his right at the base.

² De Herdt, Prax. Pont., I, 77.

⁵ "Familiares, seu alii, manuum lotioni ministrant genuflexi." Favrin, Praxis, p. 41. Cær. Ep., lib. I, c. 11, n. 11.

⁴ The bishop does not wash his hands after Mass. S. R. C. 15. Maj. 1900.

⁵ Cf. also Diagram on page 67.

gremial is to be put on the knees of the bishop, the gremial-bearer presents it to the first assistant deacon (on the bishop's right), and when it is removed, he receives it from the second assistant deacon (on the bishop's left).

3. The gremial is placed over the knees of the bishop when he sits:

- a) After reciting the *Kyrie*.
- δ) After reciting the *Gloria*.
- c) While the subdeacon sings the Epistle; the bishop retains the gremial until he rises for the Gospel.
- d) During the sermon. It is removed before the deacon chants the *Confiteor* for the Indulgence.
- e) After reciting the *Credo*.
- f) After *Oremus, etc.*, at the Offertory. When the bishop has washed his hands at the throne, the gremial-bearer receives the gremial, folds it and places it on the credence.

§ 8

The Train-Bearer

1. The train-bearer¹ wears a cassock and surplice when the bishop celebrates Pontifical Mass or officiates in cope and mitre. He wears a cassock without surplice when the bishop assists in cappa².

2. When the bishop walks, the train-bearer raises the train, so that it does not touch the ground. When the bishop kneels, or stands, the train-bearer extends the train on the floor and kneels, unless the rubrics require him to stand, as at the *Te Deum, etc.* When the bishop sits, the train-bearer extends the train, and goes to his place near the throne.

¹ According to the *Caracmonialc*, there should be only one train-bearer. Cær. Ep., lib. 1, c. 15, n. 1.

² Cær. Ep., *ibid.* See Glossary, Train-bearer.

"Extra diœcesim cauda sustinenda non est. Ipse potius Episcopus illam sub brachio sinistro involutam deferre tenetur." De Herdt, Prax. Pont., II, 81, 4.

§9

The Cross-Bearer

119

The cross is usually carried between two acolytes with lighted candles.

In pontifical ceremonies, the cross is carried either by a cleric in surplice or by a subdeacon in amice, alb and tunic, as the Rubrics of the function may prescribe. The image is always turned toward the front. The cross-bearer, while carrying the cross, and the acolytes with their candlesticks, do not genuflect, even when passing before the Blessed Sacrament¹.

The archiéiscopal cross is carried by a subdeacon when the archbishop is vested; when he is in cappa, the cross-bearer wears a cassock without surplice. He walks directly in front of the archbishop, and holds the image turned toward the prelate. But if the archbishop is preceded by the clergy in vestments the cross is borne before them². At the Blessing, he kneels on the lowest step of the altar or of the throne.

§ 10

Other Ministers

120

There may be other ministers in surplice, such as the ministers of the ewer, basin and towel; the ministers of the vestments; the holy-water bearer; the minister of the ring, of the gloves, of the faldstool; the torch-bearers (not more than eight in number). They should be trained to perform their duties gracefully and devoutly. One may perform the duties of several of the minor offices.

The minister who holds the tray for the cross, the ring and the cappa (mozetta) when the bishop is about to vest, should stand near the bishop until his hands are washed and the biretta is placed on the tray.

The other ministers should be instructed to assist the masters of ceremonies in taking the birettas from the bishop's assistants on arriving at the altar, and, in general, wherever their assistance is required.

¹ De Herdt, *Prax. Pont.*, I, 77. ² *Cær. Ep.*, lib. II, c. 8, n. 27.

CHAPTER XIII

Pontifical Mass for the Dead

ARTICLE I

121

Preparations

I. At the High Altar

1. The cross and six candlesticks with candles of unbleached wax. (Flowers, reliquaries, etc., are not permitted.)
2. Black antependium¹. If the Blessed Sacrament is present, the antependium must be purple²³
3. The bishop's vestments: maniple, black chasuble, dalmatic, tunic, stole, cincture, alb and amice, covered with a black cloth.
4. The pectoral cross and the ring on a silver plate.
- 5 The plain white mitre at the gospel side.
- 6 There should be a carpet (black) on the *predella* or platform only.

II. In the Sanctuary

The kneeling-desk with violet cushions³.

III. On the Credence

1. The chalice prepared for Mass.
2. Two candlesticks with candles of unbleached wax.
3. Two Requiem Missals: one open on the Missal-stand (with black cover) for the bishop; the other for the Epistle and Gospel.

¹ On the antependium or on the vestments, there should be no images of the dead or white crosses.

» S. R. C. n. 3035; n. 3201.

» At the Altar of the Blessed Sacrament six candles (lighted) and another kneeling-desk with violet cushions should be prepared.

4. Pontifical Canon.
5. *Pontificale Romanum*, Vol. *III*, for the Absolution.
6. Black gremial for the bishop.
7. Black cope with morse (see Glossary) for the bishop.
8. Black cope (plain) and amice for the assistant priest.
9. Maniples for the deacon and the subdeacon.
10. Vessel with holy water and sprinkle.
11. Bugial with candle of white wax.
12. Cruets with wine and water.
13. Basin and ewer with towels.
14. Bell for *Sanctus*, etc.

IV. The Bishop's Throne

1. The throne should be draped with violet cloth. The seats of the assistants at the throne should be without covering.
2. The bench for the deacon and the subdeacon should be covered with a violet cloth².

V. In the Sacristy

1. Two black dalmatics, cinctures, albs and amices for the assistant deacons.
2. Black dalmatic and stole, cincture, alb and amice for the officiating deacon; and tunic, cincture, alb and amice for the subdeacon.
3. Vestments for the clergy who assist: copes and amices for the prelates; chasubles, albs and amices for the priests; dalmatics and tunics, with albs and amices, for the deacons and subdeacons.
4. Candles of white wax in sufficient number for distribution among the clergy.
5. Four candlesticks with candles of unbleached wax and a black carpet or pall should be kept ready in a convenient place, to be extended before the bishop's seat after Mass for the Absolution, or a catafalque may

¹ All metalware should be of silver (not gold-plated). Martinucci, V, c. 9, art. 2, n. 5.

² Martinucci, V, c. 9, art. 2, n. 7.

be erected in the middle of the church¹. In this case the processional cross is to be prepared at the epistle side².

6. If there are to be five Absolutions:
 - a) Four black copes, with as many stoles and amices;
 - b) Four plain, white mitres (of silk or linen);
 - c) Thurible and boat.
7. Cassocks (black) and surplices for the inferior ministers; humeral veil for the mitre-bearer.

VI. At the Bier

1. Faldstool for the celebrant at the Absolution.
2. Additional seats, if there be five Absolutions (page 145).
3. Unbleached wax candles (lighted), placed around the bier³.

ARTICLE II

Function

- 122 1. The bishop enters⁴ the church, accompanied by the assistant priest, the assistant deacons⁵, the clergy and the inferior ministers (29). After a short prayer at the altar of the Blessed Sacrament and at the high altar, the bishop goes to the throne, where he sits for a moment, but does not read the usual psalms. He removes the cappa, saying the Prayer *Extie, etc.* The assistant priest removes the ring

¹ If the Mass be for a deceased ecclesiastic, the catafalque may be adorned with the official insignia of the deceased: mitre (plain white) with black or violet stole for a bishop; biretta and black or violet stole for a priest. (See Glossary, Catafalque.)

² If the celebrant be the archbishop, the base or receptacle only is prepared for the Metropolitan cross, which is used also at the Absolution.

³ "Circa tumulum ardebunt multi cerei vel intorticia e cera comuni seu lutea; numerus autem luminum statui poterit ex usu loci et pro qualitate defuncti, in cujus suffragium funus celebratur." Cf. *Rituale Rom.*—Mart. V, c. 23, 3.

⁴ "In nova Cærem. editione typica (1886—1902) habetur: 'In Officiis defunctorum organa non pulsantur; in Missis autem, si musica adhibeatur, silent organa cum silet cantus'." Mart. V, c. 9, art. 3, n. 3.

⁵ S. R. C. n. 2769.

and the bishop washes his hands. The assistants omit all *oscula*, and the bishop blesses no one during the Mass. Meanwhile the vestments are carried to the throne as previously explained (30).

2. The deacon and the subdeacon¹ vest the bishop for Mass. He puts on amice, alb, cincture, pectoral cross, stole, tunic, dalmatic, chasuble, maniple² and plain mitre. He does not use sandals, gloves or pastoral staff. The assistant priest puts the ring on the bishop's finger (without *oscula*), and the deacon and the subdeacon put on their maniples.

3. The bishop rises and goes to the high altar. The subdeacon, walking with hands joined, precedes; the deacon follows at the left of the assistant priest; finally, the bishop, with joined hands, walking between the assistant deacons. The ministers of mitre, book and candle follow. At the foot of the altar, the mitre is removed by the deacon; the position shown in the diagram on page 67 is observed, and the prayers are said as at ordinary Requiem Mass.

4. When the bishop has ascended the altar-steps, he kisses the altar³. The deacon, who has meanwhile passed over to the right, puts the mitre on the bishop. The bishop, accompanied by the assistant priest and the assistant deacons, goes to the throne where he sits until the second assistant deacon has removed the mitre. He rises, and making the sign of the cross over the book begins the Introit, recites the *Kyrie* with his assistants, and sits. The first assistant deacon puts the mitre and the gremial on the bishop⁴. At the last *Kyrie*, sung by the choir, the second assistant deacon removes the gremial and the mitre; the bishop rises, sings *Dominus vobiscum* and the Oration

¹ The deacon and the subdeacon, fully vested (without maniples), should be at the bench when the bishop enters the sanctuary.

² Ita Martinucci-Menghini, Favrin, juxta Urbis praxim, contra De Herdt, qui ait: "Episcopus manipulum accipit ante crucem pectoralem." Praxis, p. 78.

³ The bishop does not kiss the text of the Gospel, nor is incense put into the thurible.

⁴ No. 104, § 2 and § 3, shows the use of the mitre and the gremial, *mutatis mutandis* for Requiem Mass.

in ferial tone. During the Oration all kneel, except the ministers of the Mass.

5. The Epistle is chanted by the subdeacon, the Gospel by the deacon, and the rubrics mentioned in 86—89 are observed with the following exceptions: The subdeacon does not go to kiss the bishop's hand after he has chanted the Epistle. The deacon neither kisses the bishop's ring nor gets the blessing. Incense is not used at the Gospel; the acolytes assist with folded hands; the text is not kissed by the bishop. Lighted wax candles may be held by the clergy during the Gospel, from the Elevation to the Communion inclusive, and at the Absolution¹.

G. After the Gospel, the bishop sings *Dominus vobiscum* and *Oremus*, then reads the *Offertorium*. He sits, receives the plain mitre, washes his hands and goes to the altar (92). Meanwhile the subdeacon (without humeral veil) brings the chalice to the altar. The deacon takes the burse and unfolds the corporal; the subdeacon removes the veil of the chalice, gives it to the second acolyte and receives the cruets from the first acolyte. The water is not blessed, nor does the subdeacon hold the paten. The incensation is performed. The incense is blessed as usual, but without *oscula* (272—4), and at the end only the bishop (with mitre) is incensed. The mitre is put on by the first assistant deacon, but removed by the deacon of the Mass after the *Lavabo*. At the *Sanctus*, the subdeacon remains at the foot of the altar².

7. At the elevation of the Host and the Chalice, the subdeacon, kneeling at the epistle side, incenses the Blessed Sacrament. The clergy and the inferior ministers kneel until the *Pax Domini* inclusive, and again at the Post-communion prayers. There is no *Pax*, nor are the Indulgences published. After the ablution, the bishop washes his hands as usual. The torch-bearers remain from the *Sanctus* until the Communion. When the bishop has said *Placeat, etc.*, he kisses the altar, begins the Gospel of St.

¹ Cær. Ep., lib. II, c. 11, n. 6.

² S. R. C. n. 3769 ad 5 et Cær. Ep., lib. II, c. 8, n. 63, 67.

John, receives the mitre and goes to the throne where he puts off the mitre before he genuflects at the *El Verbum caro facium est*. The deacon and the subdeacon remove their own maniples, then remove the bishop's maniple, chasuble, dalmatic and tunic, and vest him in cope and mitre¹.

ARTICLE III

The Absolution

After the sermon, or, if there be no sermon, as soon as the bishop has put on the cope and the mitre, the Absolution takes place. There may be one Absolution, or five. One Absolution is prescribed after the funeral Mass (*Missa Exsequialis*); one Absolution is permitted whenever a Requiem High Mass is allowed². Five Absolutions are allowed only at the obsequies of the Holy Father, a Cardinal, the Metropolitan, the Ordinary, etc., and they are permitted in Cathedral churches only³. The five Absolutions are permitted only after the *Missa Exsequialis*; on the occasion of

¹ If there be a funeral sermon, it is preached before the Absolution. The preacher is vested in cassock and wears neither surplice nor stole. He prays at the middle of the altar, and with the prescribed reverences to the bishop (without asking the Blessing) goes to the pulpit which should be draped in black. He makes another reverence to the bishop, makes the sign of the cross and begins the sermon.

² "Absolutio exsequialis in depositione defuncti, præsente ejus corpore, de præcepto fieri debet. Absolutio ad tumulum non de præcepto fieri debet, nisi in casu quo fiant pro aliquo defuncto exseque absente corpore, uti præscribit Rituale Romanum." Van der Stappen, IV, q. 267, 283.

³ "Quinque absolutiones fiunt in exsequiis S. Pontificis, Cardinalis, Metropolitanani loci, et Episcopi proprii, aut Imperatoris, seu Regis, Ducis magni aut Domini loci; et tantum in Ecclesia Cathedrali et non in aliis." Favrin, Praxis, c. 85. Cær. Ep., lib. II, c. 11, n. 13. S. R. C. 2306. Martinucci, De Herdt, et al.

Baldeschi considers "Sacredotal Prelates" included in this classification. (Part III, c. IV, art. VI.)

» S. K. C. n. 2888. Car. Ep., lib. II. c. 11. n. 10.

the month's mind, or the anniversary, one Absolution only is allowed¹.

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Absolution by ***One*** Bishop

A. *When the Corpse is present.*

1. The body of a priest is placed facing the people; the body of a lay person is placed facing the altar.

2. The master of ceremonies arranges in proper order those who are to assist at the Absolution :

- a) Thurifer and holy-water bearer.
- ā) Subdeacon of the Mass with the processional cross, between two acolytes with lighted candles.
- c) Clergy (with lighted candles).
- d) Assistant priest and deacon of the Mass.
- e) The bishop between the assistant deacons, followed by the book-bearer, the candle-bearer and the mitre-bearer.

The subdeacon with the acolytes stands at the head of the corpse, the clergy station themselves in rows on both sides of the cross-bearer, the bishop with his assistants goes to the faldstool, which has been placed at the feet of the corpse (*castrum doloris*², see Glossary).

3. The second assistant deacon removes the mitre, and the bishop, in a ferial tone, reads the Prayer *Non intres, etc.*, from the *Pontificale*, held by the assistant priest³. While the choir sings the *Libera*, the bishop receives the mitre and sits with his assistants. At the repetition of the *Libera*, the bishop's assistants remove their birettas, and rise. The assistant priest ministers the incense, saying: *Benedicite*,

¹ Pont. Rom. De off. post Miss, pro def. Vol. III. Favrin, De Herdt, et al.

³ Cær. Ep., lib. II, c. 11, n. 24.

³ Favrin, Praxis, p. 86.

Pater Reverendissime (without *oscilla*). The bishop puts incense into the thurible, held by the thurifer, kneeling, and blesses it, saying: *Ah illo benedicaris, etc.* When the choir sings *Kyrie*, the second assistant deacon removes the mitre. The bishop rises, intones *Pater noster*, receives the sprinkle from the assistant priest¹ and beginning at his right makes a triple aspersion on each side of the corpse. When passing the cross, held by the subdeacon, the bishop makes an inclination, and the assistant deacons² who accompany the bishop and hold the side of the cope make a genuflection. The bishop then receives the thurible from the assistant priest and incenses the corpse in the same manner³⁴

4. The book-bearer holds the *Pontificale**, and the bishop with joined hands sings: *Et ne nos, etc.*, the versicles and the Oration, after which the *In Paradisum* is sung and the body taken to the cemetery for burial⁵.

B. When the Corpse is absent. (124)

The black cloth is spread before the throne and the Absolution is performed at the throne, or the ceremony takes place at the catafalque.

If the Absolution is performed at the throne, the bishop and his assistants sit while the choir sings the *Libera*. The thurifer with thurible and the acolyte with holy-water come to the throne. At the repetition of the *Libera*, the assistants rise. The assistant priest ministers the incense, saying: *Benedicite, Pater Reverendissime* (without *oscula*). The

¹ "Apud castrum doloris dum repetitur responsorium presbyter assistens surgit, ministrat naviculam, et deinde aspersionem et thuribulum." De Herdt, Prax. Pont., II, 210.

² De Herdt, Prax. Pont., II, 212; Favrin, pag. 86, et. al. contra Muhlbauer.

³ "Circumcirca thurificabit ter in qualibet parte laterali thuribulum ducens." Cær. Ep., II, c. 11, n. 19.

⁴ "Minister sustinet librum." De Herdt, 206, 20, a, et al.

⁵ If burial does not immediately follow, the *In Paradisum* is omitted, but *Ego sum* and the Benedictus, etc., must be added, although these prayers are repeated later at the grave. Van der Stappen, IV, 274, Nota 1.

bishop puts incense into the thurible and blesses it, saying; *Ab illo benedicaris, etc.* When *Kyrie, etc.*, is sung by the choir, the second assistant deacon removes the mitre. The bishop rises, and after the third *Kyrie* says, turned toward the altar, *Pater nosier*. He takes the sprinkle from the assistant priest, sprinkles the black cloth three times: in the middle, at his left and at his right (the assistant deacons meanwhile raising his cope). He returns the sprinkle and takes the thurible from the assistant priest and incenses over the cloth, in like manner, three times. The acolytes, carrying their candlesticks with lighted candles, now come before the bishop and stand at the throne, facing each other. The book-bearer, with the candle-bearer at his left, holds the *Pontificale* open before the bishop, who sings *Et ne nos, etc.*, the versicles and the Oration *Absolve, etc.*, or the Oration of the Mass. At *Requiem, etc.*, the bishop makes the sign of the cross over the cloth, the acolytes depart and the deacon and the subdeacon come to the throne to divest the bishop.

If a catafalque is erected in the center of the church, the head of it is always in the direction of the altar, the foot toward the church door, in the case of the laity as well as of priests¹. The procession is arranged as explained under No. 124, § 1. The thurifer and the holy-water bearer stand at the gospel side, between the catafalque and the altar. The subdeacon and the acolytes stand between the catafalque and the door of the church, and the clergy in two lines on each side of the catafalque. The bishop and his assistants take their position between the catafalque and the altar. The *Libera* is sung and the Absolution is performed as set forth under *Corpore Pressente* (124) with this difference that the *Non intres, etc.*, is omitted and the Oration, assigned under *Corpore Absente*, is said, or the Oration that was said at Mass.

¹ "Subdiaconus cum cruce sistit sc ad pedes tumuli, seu lecticae mortuorum, contra Altare . . . Celebrans vero ex alia parte in capite loci inter Altare et tumulum, aliquantulum versus cornu Epistola., ita ut Crucem Subdiaconi respiciat." Ritus celebrandi Missam, Tit. XIII, n. 4. Van der Stappen, IV, Q. 287.

Absolution by *Five* Bishops

After the Mass, the celebrant, at the throne, removes maniple, chasuble, dalmatic and tunic, puts on the black cope (with morse) and the plain mitre. If there is a sermon, the bishop sits at the throne¹. The four other prelates put on amice, black stole, black cope and plain mitre. Each of the four prelates is assisted by one chaplain (in surplice) to put on and to remove the mitre, and by a scutifer (acolyte) to carry his wax candle (lighted²). The four prelates with their assistants go to the high altar (making a reverence to the bishop as they pass the throne) and there await the bishop. On his arrival, all make a reverence to the cross and go in procession to the bier.

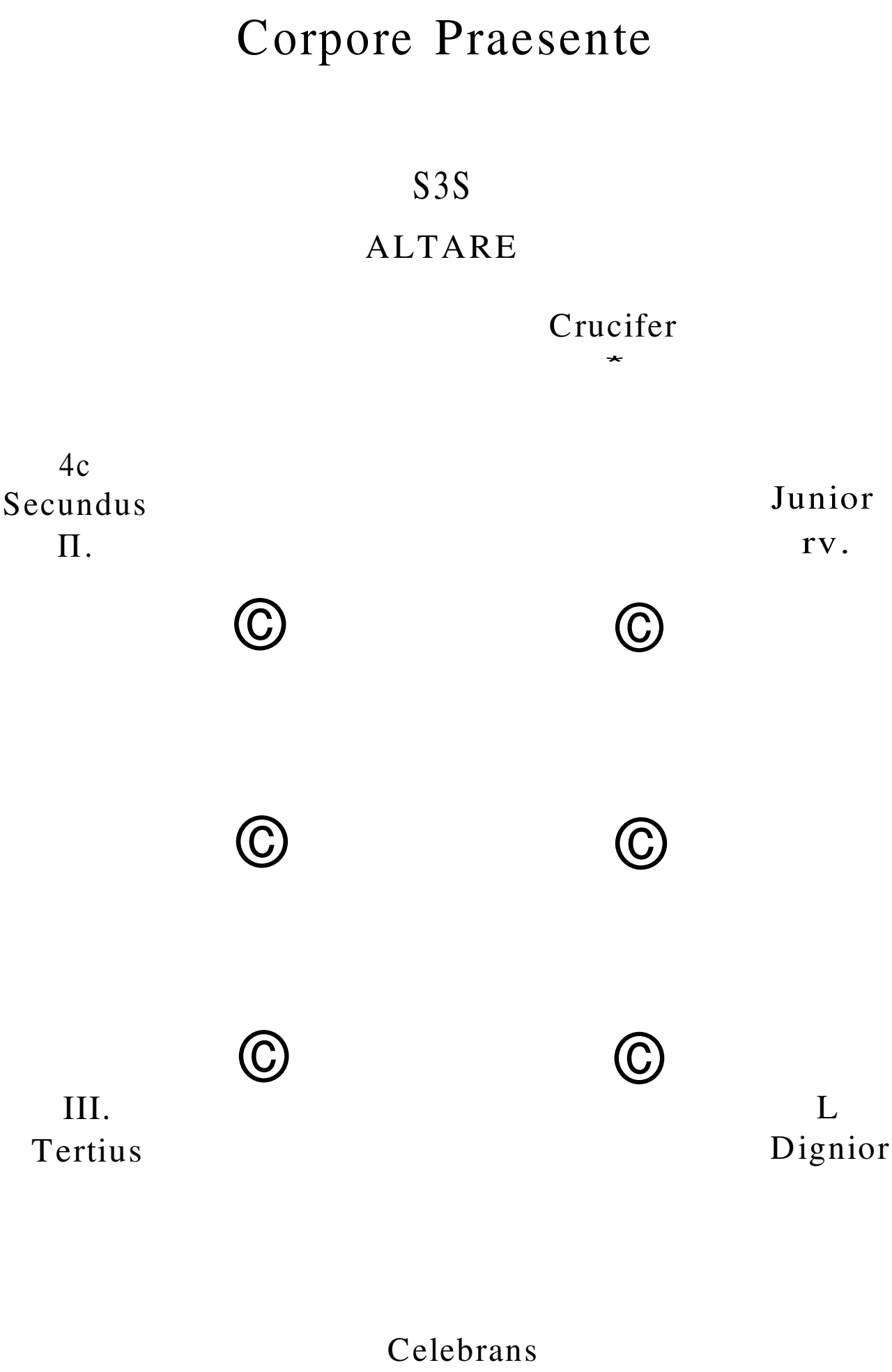
Order of Procession to the Bier

1. The thurifer \with thurible and boat, and at his left an acolyte with the holy-water vessel and sprinkle.
2. The subdeacon of the Mass, carrying the processional (metropolitan) cross between two acolytes with lighted candles.
3. The clergy, carrying lighted candles (in the outer hand).
The two junior bishops: each followed by his assistants.
The two senior bishops: each followed by his assistants.
6. The assistant priest, and at his left the deacon of the Mass.
The bishop between the assistant deacons.
8. The inferior ministers: the mitre-bearer, the book-bearer with the *Pontificale*, and the candle-bearer with the bugia.

¹ "Si fiet oratio funebris, quando Episcopus indutus erit pluviali, prodibit in medium Orator." Mart., V, c. 9, art. 3, n. 11. Ci. Note 1, page 141.

² "Quilibet (Prælatorum) penes se habebit unum Capellanium superpelliceo indutum, qui mitra sibi serviat, et unum scutiferum, qui cereum accensum portet. Pont. Rom., Vol. III, De Officio post Missam pro Defunctis.

The position at the Absolution is clear from the following diagram, based on the *Cæremoniale Episcoporum* and the *Pontificale Romanum*, as interpreted by De Herdt, Favrin and Martinucci.



126 The bishops sit, and their mitres are removed¹: that of the celebrant by the second assistant deacon, those of the other bishops by their respective chaplains². All rise and the celebrant chants, in a ferial tone, *Non intres, etc.*, from

¹ If the dignitaries who give the Absolution do not enjoy the privilege of wearing the mitre, they wear birettas and they carry their candles themselves. Favrin, Praxis, p. 85.

² This according to the *Pontificale Romanum* and De Herdt, n. 206. But the prelates may, if they prefer, put on and remove the mitres themselves, according to Martinucci, V. c. 9, art. 3, n. 32. Favrin, l. c.

the *Pontificale*, held by the assistant priest¹. The celebrant then sits at the faldstool, and the other prelates at their places sit turned toward the corpse; the celebrant's mitre is put on by the first assistant deacon, the mitre of the others by their chaplains.

First Absolution

The choir sings *Subvenite, etc.* While the verse *Requiem æternam* of the *responsorium* is sung, the master of ceremonies, the thurifer, the holy-water bearer, the book-bearer (with the *Pontificale*²) and the deacon of the Mass go to the *dignior*. The deacon ministers incense, saying: *Benedicite, Pater Reverendissime*, and the *dignior* puts in and blesses the incense, saying: *Ab illo benedicaris in cujus honore cremaberis, Amen*³. When the choir sings *Kyrie eleison, etc.*, the mitres are removed, and all rise. The *dignior* says in a loud tone of voice, *Pater noster*, takes the sprinkle from the deacon, and turning to his right, goes around the bier (accompanied by the deacon and the master of ceremonies⁴) sprinkles it three times at each side and incenses it in the same way. He salutes the prelates and the cross as he passes. Standing at his seat, he sings with joined hands the versicles and the Oration *Deus cui omnia, etc.*, from the *Pontificale*, held by the book-bearer⁵. The celebrant and the other prelates resume their seats and the mitres are put on. The master of ceremonies conducts the deacon with the ministers to the second prelate (see diagram, page 146).

The Second Absolution

The *responsorium*, *Qui Lazarum, etc.*, is sung. At *Requiem æternam, etc.*, incense is put in and blessed by the

¹ Cf. Mart., V, c. 9, art. 3, n. 33. Favrin, Praxis, p. 86, et al.

² "Si quattuor Prælati Episcopi non sunt, tum ipse (celebrans) incensum imponit, supposito quod sit Ordinarius, alias non." Favrin, Praxis, p. 86. S. R. C. 2089 ad 6.

³ The deacon, unless he is a canon, and the master of ceremonies, genuflect to the cross, held by the subdeacon.

⁴ De Herdt, Prax. Pont., II, 206, 20 a.

second prelate. The deacon ministers the incense, saying: *Benedicite, Pater Reverendissime*, and the bishop blesses it, saying: *Ab illo benedicaris, etc.* The Oration is *Fac quæsutnus, etc.* The rest is done as at the first Absolution.

The Third and the Fourth Absolutions

The third and the fourth Absolutions are given in the same way by the third and the fourth (junior) prelate respectively. For the third Absolution the choir sings the *responsorium, Domine, etc.*, and the third prelate sings the Oration *Inclina, etc.* For the fourth Absolution the choir sings the *responsorium, Ne recorderis, etc.*, and the fourth prelate the Oration *Absolve, etc.*

The Fifth Absolution

The fifth Absolution is given by the celebrant. The *Libera me, Domine, etc.*, is sung. After *Requiem eternam, etc.*, the assistant priest ministers the incense¹, saying: *Benedicite, Pater Reverendissime*, and the celebrant puts it in and blesses it as usual. At the *Kyrie*, the second assistant deacon removes the mitre, the celebrant rises, intones *Pater nosier*, and receives the sprinkle from the assistant priest. The assistant deacons accompany him around the bier, which he sprinkles and incenses, saluting the prelates and the cross as he passes. During the prayers, the book-bearer holds the *Pontificale*². At *Requiem æternam*, the celebrant makes the sign of the cross over the bier. The chanters sing *Requiescat in pace*. The four assistant prelates put on their mitres, and return to the sacristy in the order in which they came. The celebrant and his assistants may follow or go to the throne. The deacon and the subdeacon divest the bishop (202).

¹ Mart., V, c. 9, art. 3, n. 71, 73. Favrin, et al.

² De Herdt, Prax. Pont., II, 206, 20 a.

RECENT DECREES from the "Decreta Authentica," "*Episcopus quoad Missam aliasque functiones.*" 127

Episcopo celebranti lotio manuum, a Caeremoniali Episcoporum præscripta ante et intra Missam, non est facienda etiam post Missam. 4056 ad 2.

Episcopus extraneus, vel titularis, nequit, inconsulto Ordinario diœcesano, atque in Titulo Cardinali Titulari, Missam et Vesperas pontificales celebrare sedens in faldistorio, cum ornamentis pontificalibus, licet non utatur baculo pastorali. 4124.

Episcopus, qui attentis circumstantiis locorum, obtinuit Indultum Thronum conscendendi rochetto et mozetta tantum indutus: dum eo Induito utitur, non habet (non obstantibus præfatis circumstantiis locorum) assistentiam Canonicorum; incensum non imponit nec benedicit; non benedicit Subdiaconum post Epistolam, nec Diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur; semel tantum thurificatur, post oblata; pacem accipit a Diacono Evangelii; in fine Missæ populum non benedicit. 4195 ad 1 etc.

Episcopus, qui Sacram Communionem extra Missam distribuit, post eam debet benedicere populo more solito, dicendo: *Sit nomen Domini*, etc., et efformando tres Cruces. 4195 ad 2.

Episcopus Celebrans, post Horam *Tertiam*, quæ præcedit Missam pontificalem, dicto per Chorum *Benedicamus Domino*, debet omittere verbum *Fidelium anima:*. 4219 ad 3.

Absolutiones quæ fiunt in exsequiis Summi Pontificis, Episcopi Ordinarii vel Imperatoris, etc., juxta Cæremoniale Episcoporum et Pontificale Romanum, fieri debent a Dignitatibus, et in Ecclesia Cathedrali, vel in alia, arbitrio Ordinarii eligenda, si ipsa Ecclesia Cathedralis impedita fuerit. In ceteris autem Ecclesiis, et a simplicibus Sacerdotibus non sunt faciendæ, nisi interveniente Apostolico Induito. 4119 ad 1.

S. R. C. declarat, posse in Officiis et Missis, in quibus sonus organi prohibetur, organum adhiberi, solummodo ad associandum et sustinendum cantum, silente organo cum silet cantus, *in casu necessitatis*. S. R. C. n. 4265 ad 2.

"Liceat omnibus in Ecclesia universa Sacerdotibus, quo die agitur Solemnis Commemoratio omnium fidelium defunctorum, ter sacrum facere; ea tamen lege, ut unam e tribus Missis cuicumque maluerint applicare et stipem percipere queant; teneantur vero, nulla stipe percepta, applicare alteram Missam in suffragium omnium fidelium defunctorum, tertiam ad mentem Summi Pontificis." Benedictus, PP. XV, "*Incruentum Altaris*," 10. Aug. 1915.

PART II

Occasional Episcopal Ceremonies

CHAPTER I

Candlemas Day

ARTICLE I

Preparations

128

I. At the High Altar

1. Six wax candles, lighted. (No flowers or reliquaries during the Blessing of candles.)
2. A violet antependium over a white one¹.
3. In the middle of the altar: Violet cope (with plain morse), violet stole, pectoral cross, cincture, alb and amice; all covered with a violet veil.
4. On the gospel side: the gold-cloth mitre, and the pastoral staff near the gospel corner of the altar.

II. At the Altar of the Blessed Sacrament

1. Six wax candles, lighted.
2. Kneeling-desk, draped in green; if on or after *Septuagesima*, in violet.

III. On a Special Credence¹

The candles to be blessed; all of beeswax, including an ornamented candle for the bishop. The candles should be covered with a violet cloth³.

¹ If the Feast of the Purification falls on a privileged Sunday, as *Septuagesima*, the Mass of the Sunday will be celebrated, and, therefore, even for the Mass the violet antependium and the violet vestments, etc., are retained.

² This credence is placed between the throne and the gospel side of the altar.

³ Martinucci, VI, c. 8, n. 14.

IV. On the Credence Tables¹

1. Holy water and sprinkle.
2. Linen gremial, to be spread over the knees of the bishop during the distribution of the candles.
3. Missal for the bishop. (Books for the chanters in the Procession.)
4. Bugia with lighted wax candle.
5. Pontifical Canon.
6. Trays for the bishop's ring, biretta, etc.
7. Candlesticks with lighted candles for the acolytes.
8. Ewer, basin and towels; soft bread or lemon.
9. Missal on stand for the celebrant.
10. Book of Epistles and Gospels.
11. Card for Indulgences.
12. Chalice², prepared for Mass, covered with the humeral veil for the subdeacon.
13. White cope² (with morse), white stole and the precious mitre for the bishop, if he assists at the Mass.
14. White cushions² for the kneeling-desk and a white cushion for the bishop at the *El incarnatus est*.
15. Cruets with wine and water, and other necessities for Solemn Mass.

V. In the Sanctuary

Kneeling-desk and throne, covered with violet over white. (See Note 1, on previous page.)

VI. In the Sacristy

1. Violet cope, surplice and amice for the assistant priest.
2. Violet folded chasubles, cinctures, albs and amices for the two assistant deacons.
3. Violet folded chasuble, cincture, alb and amice for the subdeacon who is to carry' the cross in the Procession.

¹ "Paretur etiam abacus, juxta consuetum, a latere Epistolæ, supra quo ponantur ultra duo candelabra cum luminaribus . . . vas aquæ benedictæ, vas ad abluendum manus cum medulla panis, etc." Cær. Ep., lib. II, c. 16, n. 3.

² "Hæc sacra supellex tota cooperietur velo violaceo tempore processionis amovendo." Mart. VI, c. 8, n. 12.

4. White vestments¹ for the celebrant of the Mass: chasuble, stole, maniple, cincture, alb and amice.
5. White vestments¹ for the assistants at Mass: dalmatic, stole, maniple, cincture, alb and amice for the deacon; tunic, maniple, cincture, alb and amice for the sub-deacon.
6. Processional cross.
7. Violet stole and surplice for the priest, who is to distribute candles among the people.
8. Surplices for the inferior ministers, etc. (67).
9. Holy water and sprinkle for the bishop on entering the church (29).
10. Violet vestments for the clergy (*Parali*), copes, chasubles and folded chasuble (*no dalmatics*²).
11. Thurible and incense.
12. Torches for elevation.

ARTICLE II

Function

The bishop enters the church as explained under No. 29, 129
prays before the altar of the Blessed Sacrament, then goes
to the high altar, where he kneels while his assistants and
the clergy go to the sacristy and vest. On their return,
he goes to the throne, removes the cappa and is attended
by the assistant deacons (in folded chasubles³), puts on⁴
the amice, alb, cincture, pectoral cross, violet stole and
cope (30). He sits, and the first assistant deacon puts on
him the gold-cloth mitre.

The book-bearer with the Missal, and the candle-bearer 130
with the bugia come to the throne. The second assistant
deacon removes the mitre, the bishop rises, turns toward

¹ See Note 1, page 153.

² Mart. VI, c. 8, n. 16.

³ Those of the *Ministri (Canonici) Parati* who ordinarily wear dalmatics and tunics, wear folded chasubles at this function. Mart. VI, c. 8, n. 16.

⁴ The bishop does not wash his hands before vesting. Mart. VI, c. 8, n. 27.

the candles, and in ferial tone sings *Dominus vobiscum* and the five Orations¹. When the bishop makes the sign of the cross over the candles, the first assistant deacon raises the side of the cope. At the fifth Oration, the thurifer and the acolyte with holy-water come to the throne. After the Oration, the bishop, standing², puts incense into the thurible, the assisting priest ministering, and blesses it as usual. He receives the sprinkle from the assistant priest (with *osculd*) and sprinkles the candles in the middle, on the left, and on the right, saying: *Asperges me, etc.*³ He receives the thurible, and in the same manner incenses the candles.

- 131 The bishop sits and receives the mitre from the first assistant deacon. The *dignior* of the clergy⁴ receives from the master of ceremonies the richly ornamented candle and presents it to the bishop, kissing first the candle and then the bishop's hand⁵. The bishop gives the candle to a chaplain⁶ who holds it, standing near the altar. The assistant deacons raise the sides of the cope, two chaplains, kneeling, hold a linen gremial⁷ over the knees of the bishop, and the candles are handed by the master of ceremonies, or an acolyte, to the second assistant deacon who presents them to the bishop. The *dignior* makes a reverence to the altar and to the bishop, ascends, and kneeling (unless he be a cathedral canon) receives the candle, kissing first the candle and

¹ 'Orationes cantat manibus semper junctis. Dum candelas benedicit, sinistram supra pectus tenet.' De Herdt, Prax. Pont., II, 259.

² "Stans imponit et benedicit incensum." Mem, rit. tit. I, c. 2, § 2, n. 17. Cf. De Herdt, Prax. Pont., II, 251. Juxta Martinucci vero "Sedebit et demittet incensum." Mart. VI, c. 8, n. 34.

⁵ This is observed on all similar occasions.

⁴ He should always be the assistant priest.

³ "Episcopus non osculatur manum dantis nec candelam." De Herdt. 111,259.

• When he receives it, he kisses the candle and then the hand of the bishop. S. R. C. n. 3139. — De Herdt, I, 163.

⁷ "Mappa linea pulchre laborata." Cær. Ep., lib. II, c. 16, n. 3. "Mappam extensam sustentabunt clerici duo prope Diaconos assistentes genuflexi." Mart. VI, c. 8, n. 40, 41.

then the bishop's hand¹. Meanwhile the choir sings *Lumen ad revelationem, etc.* The clergy approach, according to rank, and receive candles, kissing first the candle and then the bishop's hand² (ring). If customary, a priest in surplice and violet stole may distribute candles among the people³. The candles are now lighted for the Procession.

After the distribution, the choir sings *Exsurge*. The bishop washes his hands, using, if he wish, soft bread or lemon (73). The book-bearer and the candle-bearer come to the throne, the second assistant deacon removes the mitre, the bishop rises and, facing the altar, sings *Oremus*. The deacon on the right sings *Flectamus genua*; all genuflect, except the bishop, and rise when the deacon on the left sings *Levate**. The acolytes take their candlesticks and stand, one at each side of the throne, while the bishop sings the Oration *Exaudi* from the book, held by the book-bearer⁵. The bishop then sits, mitred, and puts incense into the thurible, as usual, the assistant priest ministering incense. 132

Procession

The cross-bearer comes to the throne with the processional cross and, facing the bishop, stands between the acolytes⁶. The bishop rises, and the first assistant deacon, turned toward the people, sings in a ferial tone *Procedamus in pace*. The choir answers: *In nomine Christi, Amen*. The bishop bows to the cross and resumes his seat until the master of ceremonies gives him a sign to join the procession⁷, in which the following order is observed: 133

¹ "Canonici tantum recipiunt candelam stantes, ceteri omnes genuflexi." Mart. VI, c. 8, n. 45.

² Cær. Ep., lib. II, c. 16, n. 9.

³ Women kiss the candle but not the hand.

⁴ If Candlemas falls on Sunday, or before Septuagesima, *Flectamus genua* is omitted.

⁵ De Herdt, Prax. Pont., II, 263; Mart. ibid.

⁶ Mart. VI, c. 8, 57.

⁷ In this procession the chanters precede the thurifer, according to the Cær. Ep. (De Herdt, II, 255.) But according to the Missal, Martinucci and other authorities, the thurifer precedes the chanters. (Mart. VI, c. 8, 61.)

1. The chanters.
2. The thurifer, gently swinging the thurible.
3. The cross-bearer (subdeacon), carrying the processional cross between the acolytes with their candlesticks.
4. The seminarians and the clergy, wearing their birettas if *parati*, carrying lighted candles¹.
5. The assistant priest with dignitaries in cope¹.
6. The pastoral staff-bearer².
7. The bishop between the assistant deacons, who raise the sides of his cope.
8. The inferior ministers.

All carry lighted candles *manu extimal*. The bishop carries his candle with the left hand; with the right he blesses the people as he passes. Meanwhile the church bells are rung. During the Procession the violet antependium is taken from the altar, the violet covering from the throne, the white cover remaining; white cushions are placed on the kneeling-desk, and the violet cover is removed from the credence. The special credence (with candles) on the gospel side is removed. The celebrant and his assistants vest in white for Mass³.

The Mass

- 134 On returning to the altar, the bishop makes a reverence to the cross, blesses the celebrant of the Mass and the ministers⁴, and sits at the faldstool. A chaplain receives the bishop's candle (kissing first the candle and then the ring) extinguishes it, and again presents it lighted to the

¹ "Omnes manu gestabunt candelam accensam, exceptis thuriferario, Subdiacono cum Acolythis, cantoribus, Diaconis assistantibus, caudatario, capellanis (a mitra, baculo, libro et scotula)." Mart. VI, c. 7, n. 62.

³ Cær. Ep., lib. I, c. 17, n. 6.

³ If it be *Septuagesima* or another privileged Sunday, the violet vestments are used at Mass and the violet antependium is not changed.

⁴ "Episcopus . . . benedictionem donabit Celebranti et Ministris. Ministri si non fuerint canonici (ad benedictionem) genua submittent." Mart. VI, c. 8, n. 70. The clergy (*parati*) take off their vestments and put on surplices.

bishop when the rubrics prescribe. With the aid of the assistant deacons, the bishop takes off the mitre, the violet cope and stole, and puts on the white stole and the cope¹. The Mass is celebrated as explained pp. 256-262. The celebrant holds a lighted candle at the Gospel. The bishop and the clergy hold lighted candles at the Gospel, and from the Elevation to the Communion². The bishop does not hold the pastoral staff at the Gospel, nor does he use it in going to the altar at the Consecration, but holds the candle instead. Before receiving the *Pax*, he hands his candle to the chaplain and takes it again after giving the *Pax* to the assistant deacons³.

If the bishop wish to celebrate the Mass⁴, he returns to the throne where the mitre is removed and he begins Terce (71). He sits, receives the (gold-cloth) mitre and reads the preparation for Mass. The sandals are put on by the sub-deacon, the bishop meanwhile saying the usual psalms and prayers. The latter he reads standing and without mitre. He then washes his hands and, unless it be a privileged Sunday, removes the violet vestments, puts on the white stole, white cope and the precious mitre⁵, in order to finish Terce. Everything is done as at Solemn Pontifical Mass (70 and seqq.). The lighted candles are held as directed under No. 134.

¹ On *Sepiagesima* or another privileged Sunday, the bishop retains the violet vestments and during the Mass uses the gold-cloth mitre.

² "Si fieret Missa de Dominica, candelæ non accenduntur." Cær. Ep., lib. II, c. 16, n. 19.

³ "Capellanus candelam Episcopo immediate porrigit, sicut minister de baculo etc." De Herdt, Prax. Pont., II, 257.

⁴ "Candelas (cineres, palmas) benedicere et Missam sequentem non celebrare, id unice competit Episcopis ordinariis." De Herdt, Prax. Pont., II, 256. S. R. C. n. 1252, n. 2783, 2. etc.

⁵ This method may be observed, whenever Pontifical Mass follows any function in which the bishop wears a cope. But he must recite, when he first vests, the Prayers corresponding to the vestments that he afterwards retains for Mass.

CHAPTER II

Ash Wednesday

ARTICLE I

Preparations

136

I. At the High Altar

1. Six wax candles, lighted. (No flowers or reliquaries.)
2. Violet antependium.
3. In the middle of the altar: Violet cope (with plain morse), violet stole, pectoral cross, cincture, alb and amice, all covered with a violet veil.
4. On the gospel side: the gold-cloth mitre, and near the gospel corner of the altar the pastoral staff.
5. On the epistle side: Vessel (silver) with ashes¹ to be blessed.

II. At the Altar of the Blessed Sacrament

1. Six wax candles, lighted.
2. Kneeling-desk, with violet cushions, draped in violet.

III. On the Credence Tables²

1. All the preparations mentioned under IV, page 154, except that the color of the vestments is violet.
2. Broad stole (*stola latior**) for the deacon.

¹ The ashes are obtained by burning palm branches that were blessed on Palm Sunday of the previous year.

² “Parva mensula a latere Evangelii ponatur, in qua ponuntur vasa pro abluendis manibus. Et si hæc vasa cum reliquis in credentia ordinaria commodè deponi possint, nihil obstare videtur, quatenus omnia super credentia» ordinariam reponantur.” De Herdt, Prax. Pont., 11,283.

² “Stola latior nequaquam insignita esse debet Crucibus.” Mart. VI, c. 9, n. 13, Nota 1.

IV. In the Sanctuary

1. Kneeling-desk or faldstool, covered with violet.
2. Throne and altar-steps, also covered with violet.
3. The bench of the celebrant and ministers is covered with green¹ cloth.

V. In the Sacristy

1. Violet cope, surplice and amice for the assistant priest.
2. Two violet folded chasubles and amices for the assistant deacons^{1*}
3. Violet vestments for the Solemn Mass: chasuble, stole, maniple⁸, cincture, alb and amice for the celebrant; folded chasuble, stole, maniple⁸, cincture, alb and amice for the deacon; folded chasuble, maniple⁸, cincture, alb and amice for the subdeacon.
4. Thurible with boat.
5. Holy-water and sprinkle for the bishop on entering the church (29).

ARTICLE II

Function

After None, the bishop, accompanied as explained under No. 29, enters the church^{4,*} and after a short prayer at the altar of the Blessed Sacrament goes to the high altar, where he also prays for a short time. The celebrant, the deacon and the subdeacon previously vest in the sacristy

137

¹ Diaconus et subdiaconus sedent in scamno viridi panno cooperto." Cær. Ep., lib. II, c. 18, n. 3.

Juxta Martinucci vero "panno violaceo." Mart. VI, c. 9, n. 10.

² It is customary in this country for the assistant deacons to wear alb (and cincture) under the *pianda plicata*.

⁸ "An celebrans, diaconus et subdiaconus manipulum quoque assumunt, eumque in benedictione et distributione retinent? Attentis verbis Cæremonialis id est affirmandum, dum enim dicuntur capere paramenta, manipulus non excipitur, et nullibi indicatur eum ante Missam esse assumendum: quod confirmatur ex Cæremoniali S. Rom. Eccl. etc." De Herdt, Prax. Pont., II, n. 284.

⁴ "Organis non sonabitur quoniam officium est feriale." Mart., VI, c. 9, n. 21.

and take seats in the sanctuary until the bishop arrives. On his arrival, they rise and salute him¹. The assistants and the other clergy vest in the sacristy¹. When the assistant priest and the assistant deacons return, they accompany the bishop to the throne, where the assistant deacons vest him in amice, alb, cincture, pectoral cross, violet stole and cope with plain morse. The bishop does not wash his hands before vesting; after putting on the cope, he sits and receives the gold-cloth mitre from the first assistant deacon. The subdeacon of the Mass³ goes to the altar, and with the prescribed reverences (271) takes the vessel of ashes, carries it raised with both hands to the throne, where he kneels at the right of the bishop.

- 138 The ministers of the book and the candle come to the throne. The bishop, sitting with mitre, reads the antiphon *Exaudi*, which is sung by the choir. When the choir has finished, the second assistant deacon removes the mitre, the bishop rises, and sings *Dominus vobiscum* and the four Prayers with joined hands⁴. Toward the end of the last Prayer, the thurifer, the minister with holy-water and two acolytes with the linen gremial come to the throne. After the fourth Prayer, the bishop remains standing⁵ and puts

¹ The célébrant makes a profound bow, the ministers (unless they are cathedral canons) genuflect. In this country, however, custom, it would seem, sanctions the making of a bow to the bishop instead of a genuflection. (271, 1—3.)

¹ Deacons and subdeacons wear folded chasubles, priests wear ordinary violet chasubles (not folded).

¹ “Subdiaconus, qui est cantaturus Epistolam in Missa . . . capit vas cum cineribus, ambabus manibus, quod elevatum portat ante Episcopum (per viam breviorē) ubi genuflexus, illud retinet usque in finem distributionis, ad dexteram Episcopi. Dum subdiaconus suo ordine cineres recipit, alius subdiaconus paratus vel acolythus vas cinerum accipit. Cxr. Ep., lib. II, c. 18, n. 5.

◁ The book-bearer, not the assistant priest, holds the Missal. De Herdt, Prax. Pont., II, n. 291.

⁵ “Finitis Orationibus adhuc stans imponit et benedicit incensum, etc.” De Herdt, Prax. Pont., II, n. 290.

Juxta Martinucci “Sedebit ac ministrante Presbytero assistente ponet cum benedictione incensum intra thuribulum a thuriferario genuflexo sustentum.” Mart. VI, c. 9, n. 29.

incense into the thurible and blesses it as usual, the assistant priest ministering. The bishop sprinkles¹ and incenses the ashes (130). He then sits without mitre or zucchetto. The celebrant, accompanied by the master of ceremonies, goes to the throne with the prescribed reverences to the altar and the bishop (271). He takes ashes from the vessel (still held by the subdeacon, kneeling at the throne) and saying *Memento homo, quia pulvis es, et in pulverem reverteris*, place the ashes (*in modum crucis*) on the head of the bishop who remains seated. When the bishop has received the mitre from the first assistant deacon, the acolytes extend the linen gremial. The bishop, saying *Memento, etc.*, puts ashes on the head of the celebrant, who stands inclined while receiving the ashes, then bows and returns to the bench. The bishop distributes the ashes in the order prescribed under No. 131, but his hand is not kissed. The choir sings *Immutemur, etc.*

The Mass

After the distribution of the ashes, the bishop washes his hands, making use of soft bread or lemon. The acolytes with their candlesticks come to the throne. The gremial and the mitre are removed, and the bishop rises. He sings (*manibus junctis*) *Dominus vobiscum* and the Prayer *Concede, etc.*, from the Missal, held by the book-bearer. After the Prayer, the acolytes return to their places at the credence. The bishop may remove his vestments and resume the cappa or (what is more proper) retain his vestments². He assists at the Mass, in which the rubrics prescribed for Mass in presence of the Ordinary (246) are observed. Furthermore, he goes with mitre and pastoral staff to the faldstool, which has been placed before the altar, and kneels:

¹ "Episcopus asperget cineres in medio, a sinistris et a dextris suis, recitans submissa voce antiphonam *Asperges me, etc.*" Mart. VI, c. 9, n. 29.

² The clergy (*parati*) remove their vestments. De Herdt, Prax Pont., II, 290.

1. At the Orations;
2. At *Adjuva nos, Deus*¹, etc., after the Epistle;
3. After reciting the *Sanctus* until *Pax Domini sit semper vobiscum*;
4. At the *Postcommunions* to *Oratio super populum* inclusive².

The subdeacon, at the third Oration, removes the folded chasuble, sings the Epistle, kisses the bishop's hand, receives the blessing and puts on the folded chasuble. At the *Adjuva nos*, the celebrant and the sacred ministers also kneel. After it is sung, the deacon removes the folded chasuble and puts on the *stola latior*, which he retains until he has transferred the Missal, after Communion³, when he again puts on his folded chasuble. At the *Oratio super populum*, when the celebrant has said *Oremus*, the deacon turns toward the people and sings *Humiliate capita vestra Deo*. Instead of *Ite Missa est*, he sings *Benedicamus Domino*.

- 140 If the bishop wish to celebrate the Mass⁴, he sits, mitred, after the Oration *Concede, etc.*, and after a short pause rises without mitre and begins None⁵. When the first psalm has been intoned, he sits, mitred, and while reading the psalms *Quam dilecta, etc.*, the sandals are put on him by the subdeacon (vested in amice, alb and cincture). During the *preces* of None, the bishop, without mitre, kneels (at the faldstool), rises at *Dominus vobiscum* and says the

¹ "Genuflectit retenta mitra usque ad finem versus." De Herdt, II, 290. Alias autem "genuflexo mitra aufertur," juxta Cær. Ep., lib. I, c. 8, n. 3. De Herdt, ibid.

² Mart., V, c. 20, n. 5, 10, scq.

³ The torch-bearers remain with their torches until after Communion.

⁴ The bishop usually assists at the Mass¹, but if he celebrates², the preparations should include the following: tunic, dalmatic, chasuble, gloves, sandals and stockings. Cf. No. 67.

⁵ "Si Episcopus Missam celebret, benedictio cinerum fit post Sextam, et Missa, post Nonam." De Herdt, II, 289. "Si Episcopus ipse celebret, cineres Episcopo imponuntur a digniore cleri." De Herdt, Prax, Pont., II, 286.

¹ Cær. Ep., lib. II, c. 18, n. 15.

* "Si Episcopus non sit loci Ordinarius Missam sequentem celebrare tenetur. S. R. C. n. 1252. 2783.

Oration. With the aid of the deacons (in folded chasuble), he puts off the mitre and the cope, and washes his hands¹, the assistant priest ministering the towel; and assisted by the deacon and the subdeacon, *in albis*, he vests for Mass. While the assistant priest puts the ring on the bishop's finger, the deacon and the subdeacon puts on their maniples and folded chasubles. Mass then begins and is celebrated as explained under Nos. 79—102, and the deacon and the subdeacon observe what is mentioned under No. 139. The clergy observe what is prescribed under No. 268. At *Adjuva nos*, the bishop, mitred, kneels near his seat, and the others kneel at their respective places.

» Cær. Ep., lib. II, c. 18, n. 23.

Note—The *Caremoniale Episcoporum* and the Missal prescribe, (140)
 that from the first Vespers of Passion Sunday until Holy Saturday¹
 the crosses as well as the statues and pictures of our Lord and of the
 Saints² must be covered with violet cloth. The stations are *not veiled*³.

Statues and images not located on the altar may, for particular reasons, remain unveiled; as for example the statue of St. Joseph, in March, on account of the special devotion to this saint during that month⁴.

in vefSoEm^^bat0i ad Gloria
 sunt." S. R. C n. 1248 ' vei poet officium ejusdem diei discooperiendæ

¹ S. R. C. n. 1275. ad 2.
² S. R. C. n. 3(138. ad 2.
⁴ S. R. C. n. 3448, ad 11.

CHAPTER III

Palm Sunday

ARTICLE I

141

Preparations

I. At the High Altar

1. The crucifix, covered with a violet veil, and six wax candles, lighted.
2. Palm branches between the candlesticks. (No flowers.)
3. Violet antependium.
4. In the middle of the altar: Violet cope (with plain morse), violet stole, pectoral cross, cincture, alb and amice; all covered with a violet veil.
5. On the gospel side: The gold-cloth mitre; the pastoral staff (near the gospel corner of the altar).

II. At the Altar of the Blessed Sacrament

1. Six wax candles, lighted.
2. Kneeling-desk, draped in violet.

III. On a Special Credence²

The palms, covered with a violet cloth.

IV. On the Credence Tables

1. All the preparations mentioned under IV, on page 154, except that instead of white, violet vestments are prepared.
2. Broad stole (*stola latior*) for the deacon.
3. Violet ribbon to fasten the palm on the processional cross.

¹ If the bishop wish to celebrate the Mass, violet tunic, dalmatic, chasuble, maniple and gloves are prepared on the altar, stockings and sandals on the credence. (Cf. No. 67.)

² This credence is placed between the throne and the gospel side of the altar.

V. In the Sanctuary

1. Kneeling-desk or faldstool, covered with violet.
2. Throne and altar-steps, covered with violet.
3. The bench of the celebrant and the ministers is covered with violet cloth.
4. The processional cross covered with a violet veil.

VI. In the Sacristy

1. The preparations, mentioned under Ash Wednesday, V, 1—5, page 161.
2. Three violet stoles and maniples with cinctures, albs and amices for the chanters of the Passion.
3. Books for the chanters of the Passion.
4. Violet folded chasuble with cinctures, alb and amice for the (subdeacon) cross-bearer.

ARTICLE II

Function

The bishop with his retinue (29) goes to the church 142
after Terce. He prays at the altar of the Blessed Sacrament and at the high altar, while the assistant priest, the assistant deacons and the clergy vest¹. He ascends the throne, removes the cappa, and without washing his hands vests. With the aid of the assistant deacons, he puts on amice, alb, cincture, pectoral cross, violet stole and cope (with plain morse). He sits and receives the gold-cloth mitre from the first assistant deacon.

Blessing of the Palms³

The violet cover of the palms is removed The book- 143
bearer and the candle-bearer come to the throne, and the

¹ "Episcopus venit ad ecclesiam post Tertiam si Missam non celebret, ut supponitur." De Herdt, Prax. Pont., II, n. 316.

"Episcopus, si ipsemet Missam solemnem celebret, venit ad ecclesiam ante Tertiam." De Herdt, Prax. Pont., II, n. 311.

³ The celebrant and the ministers of the Mass may vest previously, and at the bench await the arrival of the bishop. The assistant deacons vest the bishop. (Cf. No. 129.)

³ "Non fit aquæ benedictæ aspersio." S. R. C. n. 2089, ad 3.

bishop reads the antiphon *Hosanna filio David, etc.*, during which the assistants stand. When the choir has sung the *Hosanna*, the second assistant deacon removes the mitre, the bishop rises, and sings *Dominus vobiscum*, and the Oration *Deus, quem diligere, etc.*, in ferial tone from the Missal, held by the book-bearer¹. He then sits and receives the mitre from the first assistant deacon. The subdeacon of the Mass, having removed his folded chasuble at the credence, during the Oration *Deus, etc.*, receives the Book of Gospels and with the proper reverences to the altar and the bishop, goes to the place where the Epistle is usually sung, and sings the Lesson. He kisses the bishop's hand and puts on his folded chasuble. The bishop reads the Lesson, the Gradual and the Gospel. The choir sings the Gradual.

- 144 The deacon takes off the folded chasuble at the bench, puts on the broad stole (*stola latior*) and brings the Book of Gospels to the altar. He kisses the bishop's ring, says the *Munda cor meuni, etc.*, and sings the Gospel. All the ceremonies prescribed for the Gospel at Solemn Pontifical Mass (87—88) are here observed. The deacon and the subdeacon return to the bench and remove their maniples². The deacon removes also the broad stole and puts on his folded chasuble.

- 145 After the assistant priest has incensed the bishop, the book-bearer and the candle-bearer come to the throne, and the second assistant deacon removes the mitre³. The bishop rises and, with joined hands, sings *Dominus vobiscum*, the Oration *Auge fidem, etc.*, and (*manibus junctis*) the Preface. The choir sings the *Sanctus* in ferial tone and the bishop recites it with his assistants. He sings *Dominus vobiscum* and (*manibus junctis*) the five Prayers from the Missal. At the Oration, *Benedic, quesumus Domine, etc.*, the thurifer

¹ "Presbyter assistens librum supra caput *non* sustinet." De Herdt. Prax. Pont., II, 318.

: Mem. rit. tit. I, c. 2, § 2, n. 12; De Herdt, Prax. Pont, II, 310.

⁵ "Evangelio cantato, diaconi assistentes stant cum Episcopo, eique ministrant, pluviale elevantes, textum indicantes, folia vertentes." De Herdt, Prax. Pont., II, 319.

and the acolyte with the holy-water vessel come to the right of the throne. After the Prayer, the bishop, standing¹, puts incense into the thurible with the usual blessing, the assistant priest ministering (with *oscula*). He sprinkles and incenses the palms (130) and then sings *Dominus vobiscum* with the Oration *Deus, qui Filium tuum, etc.*, in ferial tone. The thurifer and the acolyte with holy-water go to the credence.

The bishop sits, receives the mitre from the first assistant deacon, and the distribution of palms takes place. The bishop receives his palm from the *dignior* of the clergy (assistant priest), who kisses the palm and then the hand of the bishop. The bishop hands the palm to a chaplain, who receives it with the prescribed reverence (271) and holds it, standing at the bishop's right². The acolytes extend the gremial over the knees of the bishop³. The *dignior* and the clergy, according to rank, receive the palms⁴, observing what was prescribed for the distribution of candles (131). The choir sings *Pueri Hebraeorum*. After the distribution, the bishop washes his hands, the assistant priest ministering the towel. The linen gremial is removed and the acolytes come to the throne with their candlesticks and stand, one on each side of the throne. The second assistant deacon removes the mitre, the bishop rises, and sings *Dominus vobiscum* and the last Oration *Omnipotens sempiterne Deus, etc.*, from the Missal, held by the book-bearer⁵. The bishop sits⁶, receives the mitre from the first assistant deacon, puts incense into the thurible, rises, and takes his palm.

¹ "Adhuc stans," etc. De Herdt, Prax. Pont., II, 316. (Cær. Ep., lib. II, c. 21, n. 5.) Juxta Martinucci vero "Sedebit et incensum demittet." Mart. VI, c. 11, η. 45.

² "Manens in gradibus throni a dextris." Mart. VI, c. 11, η. 48.

³ Ci. 131, Note 1.

⁴ "Osculantes prius palmam et postea manum Episcopi." Mart., VI, c. 11, n. 50.

⁵ "E libro sustentato a Capellano, etc." Mart., VI, c. 11, n. 60.

⁶ "Quo (oratione) finita sedet, accipit mitram, ponit thus in thuribulum, ministrantibus Presbytero assistente, et acolytho, etc." Cær. Ep., lib. II, c. 21, η. 8.

Procession

147 The cross-bearer comes to the throne with the processional cross, (to which a small branch of the blessed palm has been attached), and the Procession is arranged as prescribed for Candlemas (133). The deacon walks at the left of the assistant priest. All, except the assistant deacons, the chanters, etc.,¹ bear palm branches (*manu extima'*). The bishop carries his palm in the left hand and blesses the people with his right as he passes. The church bells are rung. The Procession moves out of the church² and follows the route established by local custom³. The chanters sing all or only a part of the antiphons in the Missal, according to the length of the way. On their return to the church door, four or at least two of the chanters enter the church and shut the door. The thurifer remains outside and stands at the right of the first acolyte. The cross-bearer stands between the acolytes and turns the crucifix toward the people. The clergy separate into two divisions or form a circle with the bishop in the middle, and all face the church⁴. The chanters within turn toward the door and sing *Gloria, laus, etc.*, which the others outside the church repeat. The chanters who are inside then sing the next two verses, and those on the outside repeat *Gloria, laus, etc.*, and so alternately through the whole or a part⁵ of the verses in the Missal.

148 When the chanters have finished, the subdeacon turns the crucifix, and with the base of the processional cross knocks at the door, which is immediately opened. The Procession enters the church, and *Ingrediente Domino, etc.*, is

¹ "Palma ab omnibus manu sustinebitur, exceptis thuriferario, Subdiacono cum cruce, acolythis, cantoribus, Diaconis assistantibus et quattuor Capellanis." Mart., VI, c. 11, n. 68.

* Outside the church, the clergy (*parati et non parati*) wear birettas (except the cross-bearer and the master of ceremonies).

² "Si exire nequeat (processio) fieri potest intra ambitum Ecclesiae." De Herdt, Prax. Pont., II, 313.

⁴ "Nudo capite juxta plures vel etiam cooperto." De Herdt, Prax. Pont., II, 313.

⁵ "Versus vel omnes vel partem." Rubr. Miss., Baldeschi, et al.

sung. The thurifer may remain at the credence, or go to the sacristy and return for the incensation at Mass; the acolytes place their candlesticks on the credence. The cross-bearer and the *parati* go to the sacristy, take off their vestments and return in surplice. The bishop makes a reverence to the cross, blesses the celebrant and the ministers¹, and sits at the faldstool. The chaplain takes the bishop's palm, kissing first the palm and then the hand², and hands it to the bishop when prescribed by the rubrics (149).

The Mass

The celebrant, the deacon and the subdeacon of the Mass go to the altar³ and make a reverence to the bishop. The second assistant deacon removes the mitre, the bishop rises, joins the celebrant, all make a reverence at the foot of the altar, and Mass begins. The ceremonies, prescribed under Xo.246, are observed⁴, with the exception of the following points: When the subdeacon sings "*Ut in nomine Jesu . . . infernorum*," all kneel at their places—the bishop, retaining the mitre, kneels on a cushion placed before him by the master of ceremonies. After the subdeacon has kissed his hand and received the blessing, the bishop reads the Epistle, the Gradual, the Tract to the Passion exclusive⁵. During the Tract *Deus, Deus mens, etc.*, the master of ceremonies conducts the chanters of the Passion⁶ to the sanc-

¹ "Ante reditum processionis canonicus celebraturus cum diacono et subdiacono ad altare accedit et se sistit ad scamnum in cornu Epistolae." De Herdt, Prax. Pont., II, 314.

"Processione incepta, removetur mensa, super quam palmæ benedicta: fuerunt." De Herdt, *ibid.*

² De Herdt, Prax. Pont, II, 32S; *ibid.* I, 163.—S. R. C. n. 3139.

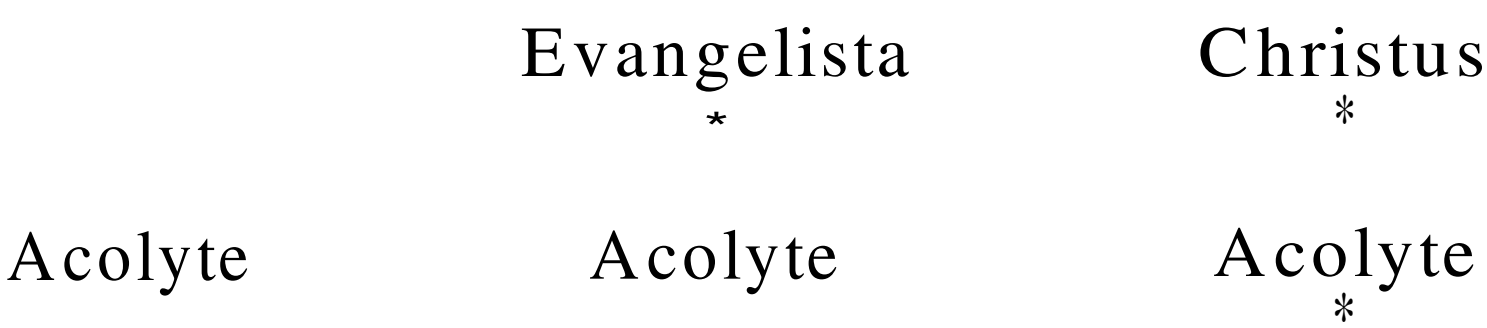
³ "Celebrans cum diacono et subdiacono debita facta Episcopo reverentia more solito accedit; et Episcopus facta altari reverentia, Missiam incipit." De Herdt, Prax. Pont., II, 314.

⁴ "Non fit aquæ benedicta: aspersio." S. R. C. n. 20S9, ad 3.

⁵ "Legit usque ad Passionem exclusive." De Herdt, Prax. Pont., II, 316. S. R. C. n. 3059, ad III.

⁶ "Ad minus diaconi esse debent . . . Accedunt capite nudo juxta Merati, cooperto autem juxta plures alios; sequentibus tribus Capellanis cum cottis sine candelabris et sine incenso." De Herdt, Prax. Pont., II, 315.

tuary. The Evangelist walks first; the impersonator of the crowd (Zwr&a) next, the one that represents Christ walks last. Each carries his book. They are accompanied by three acolytes (without candlesticks) and at the altar form a line as follows:



After making the prescribed reverence to the altar and to the bishop (271), they kiss the bishop’s hand in the order in which they came from the sacristy, *i. e.*, *Evangelista*, *Turba*, *Christus*. After another reverence to the bishop, they go to the place¹ where the bookstands for the Passion have been prepared, and stand in the following order²:



150 Immediately before the Passion begins, the second assistant deacon removes the mitre, the bishop rises³ and receives his palm from the chaplain. The celebrant, holding his palm in the left hand⁴, turns slightly toward the chanters and reads the Passion at the epistle side as far as the part sung by the deacon of the Mass. He then holds his palm in the right hand and stands turned toward the Passion singers. The deacon and the subdeacon do the same⁴.

¹ “Venient ad locum quo cantatur Evangelium.” Mart., VI, 11, n. 85.
“Si libri super legilia (nuda scilicet) deponantur, acolythorum quilibet manus ad legile apponit, quasi librum tenens.” De Herdt, I. c. S. R. C. 3804, ad 3.
² “Ita ex Communi Ecclesiarum praxi et plurium scriptorum sententia.” De Herdt, Prax. Pont., ibid.
* “Episcopus stare debet et in casu impotentia ab inter-ventu Missæ.” S. R. C. 2184, ad 2.
« Car. Ep., lib. II, c. 21, n. 16. De Herdt, Prax. Pont., II, 320; 321.

At the name of Jesus all bow to the cross; at *Emisit spiritum* all kneel at their places; the bishop kneels on a cushion, placed before him by the master of ceremonies. All hold palms except the chanters of the Passion, the three acolytes and the master of ceremonies¹. After the Passion, the three chanters make a reverence to the bishop and to the altar, and return to the sacristy in the order in which they came. When the Passion singers depart, the bishop gives his palm to the chaplain, sits, receives the mitre, recites the *Munda cor meum* and reads the *Altera autem die*. He observes the usual ceremonies at the Mass (246 and seq.), except that he holds the palm instead of the pastoral staff at the Gospel, receives it at the Elevation before going to the faldstool, and retains it until he returns to the throne². The celebrant goes to the middle of the altar, says the *Munda cor meum*, the subdeacon transfers the Missal and the celebrant reads the *Altera autem die, etc.*, at the gospel side³⁴

If the bishop celebrate the Mass, he goes to the throne 151 immediately after the Procession, and begins Terce. The deacon and the subdeacon remove their chasubles, and *in albis* vest the bishop. In general, the directions given in Part I, Chapter X, are followed. When the chanters of the Passion have kissed his ring, the bishop goes to the altar, and at the epistle corner reads the Passion to *Altera autem die* exclusive. He then turns to the chanters, with the palm in his hands, having at his left the assistant priest, the deacon and the subdeacon, and the assistant deacons. When the chanters depart, he goes to the throne, says *Munda cor meum, etc.*, and reads the *Altera autem die**. 1 he rest is done as above explained.

¹ Wapelhorst, 176, 6. Mart. VI, Tit. I, c. 11, n. 82, 88.

² "Ad Elevationem solus Episcopus tenet palmam." Cær. Ep., lib. II, c. 21, n. 20.

³ S. R. C. 544, ad 3. The deacon takes off his folded chasuble, puts on the *stola latior*, takes the Book of Gospels to the altar, and the usual ceremonies are observed (249), except that the acolytes assist without candlesticks, but with hands folded.

⁴ Mem. Rit. tit. I, c. 2, § 5 et 6. De Herdt, Prax. Pont., II, 317.

CHAPTER IV

Tenebrae in Holy Week

ARTICLE I

Preparations

152

I. At the Altar of the Blessed Sacrament

1. Kneeling-desk or faldstool (with violet cushion).
2. Six wax candles, lighted¹.

II. At the High Altar

1. The violet antependium, the cross (covered with a violet veil) and six candles² of unbleached wax, lighted. The altar-steps are covered with a violet carpet.
2. The table of the altar should be covered with a violet cloth³.

III. At the Epistle Side

The triangular candlestick with fifteen unbleached wax candles, lighted⁴.

2. Seat for the master of ceremonies or chaplain, who extinguishes the candles.
3. Candle extinguisher.

¹ "Cerei ardebunt tantum in accessu Episcopi ad Ecclesiam." Mart., VI, c. 13, n. 2.

² The candlesticks should not be of silver. Mart., VI, c. 13, n. 2.

³ "Mensa contegetur velo violaceo aut alio simplici tegumento ut fieri solet quando Episcopus Vesperas solemnes cantat." Mart., l.c., n. 4.

⁴ "Quindecim cereos e cera communi." Cær. Ep., lib. II, c. 22, n. 4.

"In a number of places, Rome included, the topmost candle is white—as symbolic of our Lord." Müller, Handbook of Ceremonies, p. 161.

IV. In the Sanctuary

1. Kneeling-desk, draped in violet; likewise the throne¹.
2. Book with the Oration, *Respice, etc.*, for the bishop.
3. Bookstand (uncovered) with book containing the Lamentations.

ARTICLE II

Function

The bishop¹ enters the church as explained (29—30). The sprinkling of holy-water at the entrance is permitted on Wednesday, but should be omitted on Holy Thursday and Good Friday³. The bishop covers his head with the hood of the cappa and carries the trail over his left arm⁴. At the altar of the Blessed Sacrament, he prays *{capite detecto}*, then goes to the high altar where he says *Aperi Domine, etc.* He makes a bow to the cross (on Good Friday he makes a genuflection) and, trailing the cappa⁵, accompanied by his chaplains (in surplice) goes to the throne, where he sits *capite tecto*⁶. After a short time, he uncovers, rises, says *Pater, Ave, Credo*, again covers his head with the hood, and nods to the choir to begin Matins. When the first psalm is intoned, the bishop sits, as do all.

At the end of each psalm⁷ the master of ceremonies or a chaplain extinguishes one of the candles on the triangle, beginning with the lowest on the gospel side, then the corresponding one on the epistle side, etc. After the

¹ On Thursday and Friday the throne and fadstool are without drapery or ornament.

² "Si fuerit Metropolitanus, non deferetur ante ipsum Crux Archiepiscopalis." Mart., VI, c. 13, n. 18.

³ De Herdt, Prax. Pont., HI, 2, d.

⁴ De Herdt, *ibid.*

⁵ "Ascendet in thronum vadente humum syrma." Martinucci, I. c., n. 20.

⁶ "Caput caputio vel etiam biretto cooperit." De Herdt, I. c.

⁷ "Vox in fine psalmorum aliquantulum deflectitur." De Herdt. Prax. Pont., III, 7, a.

versicle¹ that precedes the lessons of each Nocturn, the bishop with the choir rises, says *Pater noster* in secret, and again sits {*capite tecto*}. The chanters, with the prescribed reverences to the bishop and to the altar, go to the stand and sing the Lamentations². At the *Benedictus*, the bishop uncovers, rises³*, and makes the sign of the cross. All do the same. At the verse *Ut sine timore*, the master of ceremonies or the chaplain extinguishes the outermost candle on the gospel side; at the next verse he extinguishes the corresponding candle on the epistle side, and so on. Meanwhile the lamps in the church, with the exception of the sanctuary lamp, are extinguished. During the antiphon after the *Benedictus*, the bishop goes to the kneeling-desk placed before the altar, where he kneels at *Christus factus est**. The master of ceremonies or a chaplain takes the candle at the top of the triangle and, standing at the epistle side, elevates it⁵. At *Christus factus est*, he conceals it behind the altar⁶ until the bishop has said the Oration *Respice, quaesumus*, which he does kneeling and slightly inclined. After the Oration, a gentle noise is made with a wooden clapper or by tapping on the breviaries, until the master of ceremonies or the chaplain brings to view the lighted candle. He replaces it on the triangular candlestick. The sacristan extinguishes it after the ceremonies⁷.

¹ Cær. Ep., lib. II, c. 22, n. 8.

² "Tolerari nequit ut cantus Lamentationum fiat simul cum instrumento *Harmonium* etc." Cf. Decret. Auth. 4111 et 4156. "Lectioes secundi et tertii Nocturni cantant vel ipsi cantores, vel Canonici pro more ecclesiarum, incipiendo a junioribus." Cær. Ep., lib. II, c. 22, n. 10.

³ "Ad laudes, nec Episcopus nec alius surgit, sedentibus omnibus usque ad *Benedictus*." De Herdt, Prax. Pont., III, 5, a.

⁴ "Ex Cær. Ep. liquet neque Episcopum neque alium celebrantem inchroare *Christus factus est* aut ps. *Miserere*, quæ omnia dicuntur in choro." De Herdt, Prax. Pont., III, 5.

⁵ "Accensum cereum elevata manu sustinet super cornu Epistolæ altaris." Cær. Ep., lib. II, c. 22, n. 12.

⁶ "Post altare vel in laterna." Mart. VI, c. 13, n. 37.

⁷ "Incepto strepitu, cereus accensus profertur, in summitate candelabri adhuc accensus reponitur, paulo post extinguatur, et deinde candelabrum removetur." De Herdt, Prax. Pont., III, 5.

CHAPTER V

Holy Thursday¹

ARTICLE I

Preparations

155

I. For Pontifical Mass

1. The preparations, fully explained under No. 67, should be carefully made.
2. The kneeling-desk for the bishop should be draped in violet, and the silk of the throne, likewise violet, covered with white silk which is removed after Mass.

II. At the High Altar

1. Cross, covered with a white cloth¹.
2. White antependium.

III. On the Credence at the Epistle Side

1. Chalice, prepared for Mass, with two large hosts on the paten.
2. Another chalice with paten, pall, white silk veil and white ribbon.
3. A third chalice (covered with a pall) and a purificator for the purification of the bishop's fingers.
4. Ciborium with particles, and white veil³.
5. Communion cloth or paten.

¹ "Olea sacra Feria V. in Cœna Domini consecrare debent publice in Ecclesia Cathedrali et quidem in Missa quam ipse Episcopus consecrans celebrat." Pont. Rom., Vol. III. S. R. C. n. 217S, 1896, 1448.

² The white veil is replaced by the violet immediately after the ceremonies.

³ "SS. Sacramentum conservandum est in pyxide albo velo cooperta." Rit. Rom. — De Herdt, Prax. Pont., III, 181.

- (155) 6. Ritual or card for the deacon who chants the *Confiteor*.
 7. Additional bells for the *Gloria*, and a wooden clapper to be used at the *Sanctus*, Elevation, etc.
 8. Benediction veil.
 9. Chalice with wine (covered with a pall) if used for the “purification” after Communion.
 10. Holy Week Manual for the Antiphon *Diviserunt* and the Psalm *Deus, Deus meus* at the denudation of the altars, and for Vespers.

IV. On the Credence at the Gospel Side

White cope with morse for the bishop.

V. In the Center of the Sanctuary

A. On an oblong Table, covered with a white Linen Cloth:

Two candlesticks with lighted wax candles.

2. *Pontificale Romanum*, Vol. III, (open at *Feria V. in Cena Domini*), on the “gospel side” of the table.
3. Plate (*Patena*) or small vessel and spoon¹ for mixing the balsam and the oil.
Cotton and bread or lemon.
5. Linen gremial for the bishop.

B. Between the Table and the Communion Rail:

Faldstool (draped in white) for the bishop.

2. Seat, covered with green cloth, for the assistant priest.
3. Seats, covered with green cloth, for the deacon and subdeacon who assist the bishop; the deacon at his right, the subdeacon at his left².
4. Seats for the assistant deacons, the twelve priests, the seven deacons, and the seven subdeacons, arranged as shown in the diagram on page 181, or to suit space and arrangement of the sanctuary³.

¹ The spoon, vessel, etc., should be of metal, at least silverplated.
 De Herdt, Prax. Pont., III, 13.

² De Herdt, Prax. Pont., III, 20. S. R. C. n. 3202 ad 2.

³ Mart., VI, c. 14, n. 30.

5. Additional seats in the sanctuary for the dignitaries (155) and, if possible, for the clergy.

VI. In the Repository or Chapel

1. The altar should be richly adorned with wax candles¹, fresh flowers and white antependium², but without relics or images of saints.
2. Key in the tabernacle door.
3. Corporal in the tabernacle.
4. Another corporal spread on the altar, and its burse (toward the gospel side).
5. Steps or stool for the deacon, if necessary', to reach the tabernacle.
6. A white cushion for the bishop, (used when he kneels on the altar-step).

VII. In the Sacristy

A. For the Consecration of the Holy Oils:

1. Ampulla⁸, marked *Sacrum Chrisma* (5. Chr. or S. C.), covered with a white veil.
2. Ampulla^{3*}, marked *Oleum Catechumenorum* {0. Cat. or 0. 5.), covered with a green veil.
3. Ampulla³, marked *Oleum Infirmorum* (0. Z.), covered with a violet veil.
4. Two white veils for those who carry the vessels of Oil.
5. Vessel with Balsam.
6. Copies of the *Pontificale*, Vol. III, for the chanters.

¹ "Præter candelas præscriptas aliæ candelæ ex stearina intra ambitum Altaris tolerari nequeunt." S. R. C. n. 4097, etc.

² "Utrumque, sepultura Domini et institutio augustissimi Sacramenti in altari repræsentetur." S. R. C. n. 3939.

³ "Feria V. in Cœna Domini non licet benedicere tantum partem sacrorum Oleorum, eanique immediate miscere cum oleis non benedictis, et servetur Deer. 2883 ad 3 non obstante antiqua, etiam immemorial! consuetudine." S. R. C. n. 4245, 28. Jan. 1910.

In large dioceses it may be advisable to use several ampulla? for each oil, carefully marking each as above specified.

B. White Vestments:¹

- (155)
1. Amices, albs, cinctures, maniples, stoles and chasubles for twelve priests.
 2. Amices, albs, cinctures, maniples, stoles and dalmatics for seven deacons.
 3. Amices, albs, cinctures, maniples and tunics for seven subdeacons.
 4. Amice, alb, cincture and tunic for the subdeacon cross-bearer.
 5. Stoles, to be distributed by the master of ceremonies among the priests (not *parati*) who receive Holy Communion.

C. For the Procession:

1. Processional cross, covered with a violet veil.
2. Candlesticks with lighted candles for the acolytes (unless taken from the credence).
3. Wax candles for the clergy, and an ornamented wax candle for the bishop.
4. Two thuribles with incense-boats.
5. Two wooden clappers. (Cf. 171, Note 3.)
- G. Canopy and four white copes with surplices for the priests who carry the canopy².

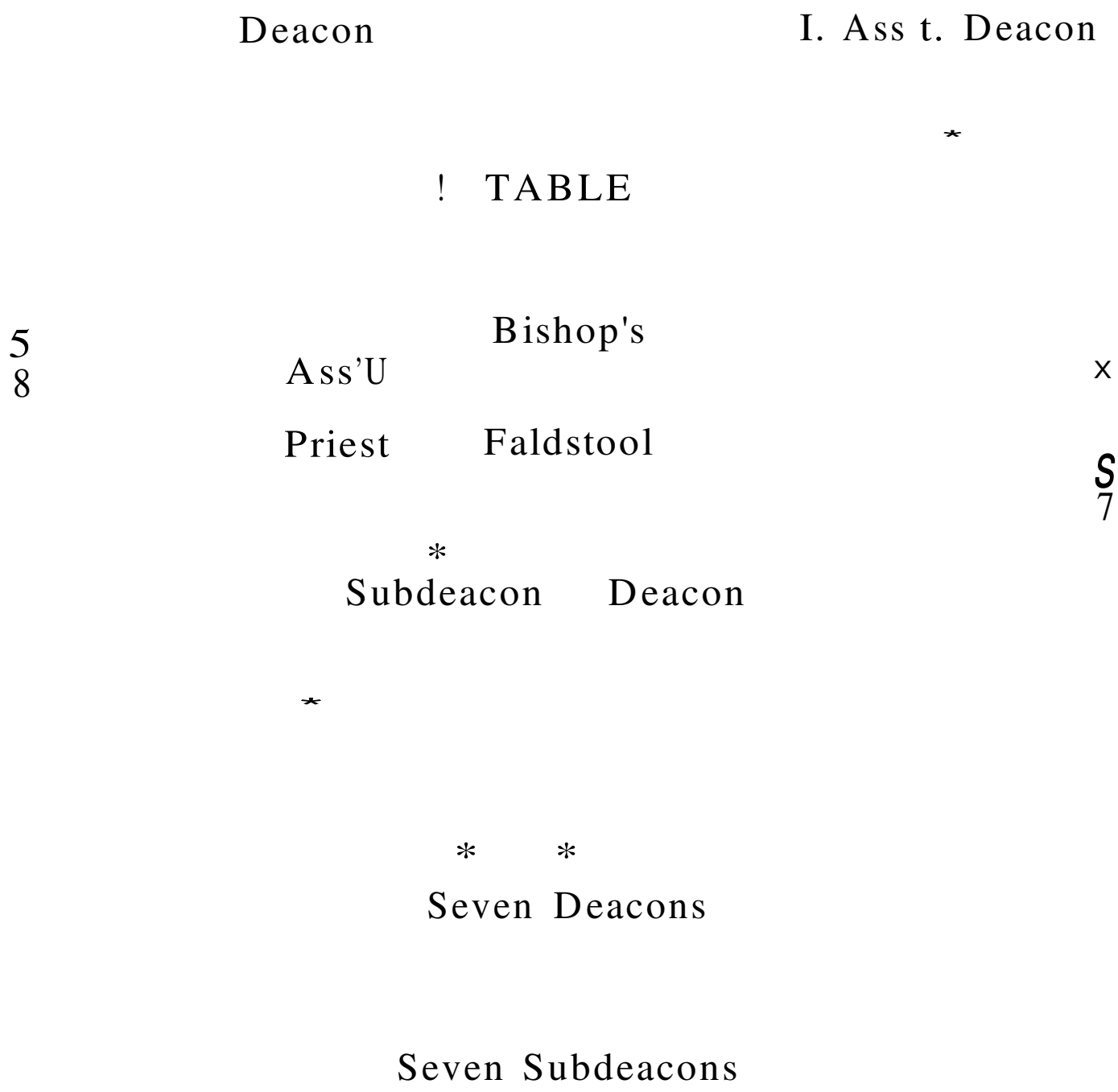
VIII. Preparations for the Mandatum

The preparations for the *Mandatum* or Ceremony of the Washing of Feet, will be found under No. 173.

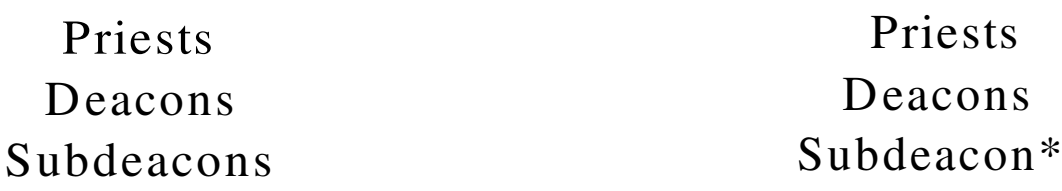
¹ The master of ceremonies usually appoints the twelve priests, the seven deacons, and the seven subdeacons, and requests them to bring their birettas and the necessary vestments.

² "Pluvialia pro sacerdotibus hastas baldachini deferentibus. Omnia albi coloris." De Herdt, Prax. Pont., III, 12.

Position during the Consecration of the Holy Oils¹



Position during Mass



(Communion Rail)

¹ De Herdt. Prax. Pont., III, 11

ARTICLE II

Function

156 After Sext, the bishop, accompanied as usual, enters the church, sprinkles the clergy with holy-water¹, prays at the altar of the Blessed Sacrament, then goes to the secretarium, as explained under Pontifical Mass (70). The assistant priest and the assistant deacons accompany the bishop to the throne or the faldstool³, where he sits with biretta.

None

157 While the choir slowly recites the psalms of None, the bishop reads the *Ne reminiscaris, etc.*, and with his assistants recites the psalms, omitting *Gloria Patri* at the end of each psalm. Meanwhile the stockings and sandals are put on as explained in No. 72. At *Christus factus est, etc.*, the bishop kneels at the faldstool⁴. He recites the Oration *Respice, etc.*, kneeling and slightly inclined.

The Mass

158 The bishop returns to the seat, and assisted by the deacon and the subdeacon vests for Mass (74—76). The ministers of the Consecration of the Holy Oils and the *ministri parati* (clergy) vest in the sacristy and go to the secretarium⁵. When the bishop is vested, the Procession to the high altar is arranged as prescribed under No. 78. The seven subdeacons, the seven deacons, and the twelve priests walk

¹ The metropolitan cross is covered with a violet veil.

² De Herdt, Prax. Pont., III, 2.

³ De Herdt, *ibid.*, n. 15.

⁴ "Episcopus descendit ad faldistorium trahens sibi caudam cappæ explicatæ." De Herdt, *ibid.*, n. 15. "Chorus incipit *Christus factus est, etc.*, cum ps. *Miserere, etc.*" De Herdt, *ibid.*, n. 5.

⁵ If the bishop vests in the church, they go in procession to the high altar and take their places as indicated in the diagram on page 181.

before the subdeacon of the Mass¹. The master of ceremonies directs all to take their places as outlined in the diagrams on pages 67 and 181, and at the consecration of the Oils as specified on page 181.

In the Mass, the Ps. *Judica* is not said² nor the *Gloria Palri* at the Introit and at the *Lavabo*. When the bishop has intoned the *Gloria*, the bells of the church are rung during its recitation³. At the Offertory, the deacon incenses the priests, the deacons and the subdeacons with two swings, or, if time does not permit, he incenses them collectively. Two hosts are consecrated, and a ciborium of particles if needed for Holy Communion. When the subdeacon has brought the chalice to the altar, he removes the humeral veil⁴, as he does not hold the paten. At the incensation, he slightly raises the bishop's chasuble; goes up to the altar at the *Sanctus*, and incenses the Blessed Sacrament at the Elevation. At the *Sanctus*, Elevation, etc., a wooden clapper is used instead of the bell. The torch-bearers kneel at the sides of the altar and remain until the Procession after Mass. 159

After the Elevation, at the *Nobis quoque peccatoribus*, the master of ceremonies brings an empty chalice with a pall and a purificator to the altar, and an acolyte offers the cruets with wine and water. Before *Per quern hcec* the bishop genuflects, and at the epistle corner (the deacon ministering wine and water) washes his fingers over the empty chalice⁵. The deacon covers the chalice with a pall or a 160

¹ "Septem subdiaconi procedunt bini et bini, et in tertio loco tres; tum septem diaconi, etiam bini et bini, et in tertio loco tres; post hos duodecim presbyteri, bini et bini, ante canonicos paratos, si adsint, et si non adsint, ante subdiaconum missæ." De Herdt, Prax. Pont., III, 17.

² "Ad confessionem non genuflectunt prælati, alique quicumque parati." De Herdt, ibid.

³ "Feria V. in Ccena Domini in Missa organa pulsari possunt per integrum hymnum Angelicum." S. R. C. n. 4067 ad 6.

⁴ "Subdiaconus, postquam infuderit aquam in calicem, redeat ad abacum, ibique dimisso velo humerali vadat ante altare," etc. Mart., VI, c. 14, n. 70.

⁵ De Herdt, Prax. Pont., III, 19.

purificator and places it near the corporal. The bishop returns to the middle, genuflects, descends to the first step from the altar platform, and receives the mitre from the deacon. After taking the pastoral staff¹, he goes between the assistant priest and the deacon (the subdeacon preceding) to the table prepared in the center of the sanctuary. At the faldstool the bishop sits, gives the staff to the staff-bearer, retaining the mitre². The assistant priest, the deacon and the subdeacon take their places near the bishop (cf. diagram, page 151), the assistant deacons remain standing, one at each side of the altar with hands joined, adoring the Blessed Sacrament³.

Oleum Infirmorum

161 The assistant priest, standing at the left of the bishop, says: *Oleum Infirmorum*. Immediately one⁴ of the seven subdeacons, accompanied by the master of ceremonies and two acolytes⁵, with the prescribed reverences to the bishop and the Blessed Sacrament (271, 1—3), goes to the sacristy. There he takes the ampulla, containing the *Oleum Infirmorum* (O. I.), covered with violet and, carrying it on his left arm⁶, preceded by the two acolytes, returns (making the prescribed reverences to the table, where he hands the ampulla to the assistant priest, saying in a low tone of voice: *Oleum Infirmorum*. He remains near the assistant priest,

¹ The staff-bearer presents the staff to the bishop without *oscula*. De Herdt, Prax. Pont., I, 163.

⁵ "Quod Episcopus sedeat, expresse praescribitur in Pontificali; caeteris autem omnibus juxta Pontificale standum esse videtur." De Herdt, Prax. Pont., III, 20.

³ "In Oleorum consecratione Episcopus medius stet inter Diaconum et Subdiaconum Missae; Archidiaconus ad sinistram Episcopi; Diaconi vero assistentes maneat hinc inde ad latus altaris, manibus junctis, stantes tamen et Sacramentum adorantes." S. R. C. 3202 ad 2.

⁴ "Si plura vasa oleorum, quam unum, necessaria sunt, tot subdiaconi quot sunt vasa, vadunt bini ad sacristiam." De Herdt, Prax. Pont., III, 22.

⁵ "Cum duobus acolythis manibus junctis." Ibid.

⁸ "Subdiaconus non accipit mappulam seu velum humerale." Ibid.

at the left of the bishop. The assistant priest presents the ampulla to the bishop, saying in a low tone: *Oleum Infirmorum*, and places it on the table. The deacon removes the veil and the cover of the ampulla¹.

The bishop rises, with mitre, reads the Exorcism and, without mitre, the Prayer *Emitte, etc.* The deacon puts the cover on the ampulla, the assistant priest hands it to the subdeacon, who carries it back to the sacristy. He is accompanied by the acolytes (with joined hands) and by the master of ceremonies, who carries the cloth with which the ampulla had been covered². Meanwhile the bishop sits, receives the mitre, washes his hands (73), takes the pastoral staff, and returns to the altar. At the foot of the altar, the deacon removes the mitre, and the staff-bearer receives the pastoral staff. The bishop genuflects on one knee, ascends, and continues Mass. The *Pax* is not given. 162

Communion

At the ylgwns *Dei*, the stoles are distributed among the clergy (not *parati'*) who wish to receive Holy Communion. The master of ceremonies brings the chalice, prepared for the Repository. The bishop, after receiving the Precious Blood, genuflects and puts the Host into the chalice. The deacon covers it with the pall and the paten (inverted), places over them the veil, which he fastens with a white silk ribbon at the node of the chalice, and leaves it on the corporal. The deacon and the subdeacon then kneel, and after kissing the bishop's ring receive Communion (only the form *Corpus Domini nostri, etc.*, being said). They go to the credence to take the "purification," if customary. The bishop places the ciborium on the altar, genuflects and turns toward the gospel side. The deacon sings the *Confiteor* at the epistle side; the subdeacon stands at the gospel side. The bishop says; *Misereatur, etc., Indulgentiam, etc.*, and *Ecce Agnus Dei, etc.* The deacon then goes to the gospel 163

¹ "Diaconus ampullam detegit nudando ipsam veste violacea et operculo." Mart., VI, c. 14, n. 91. S. R. C. 3747, ad 3.

² Mart., I. c., n. 93.

side, the subdeacon passes to the epistle side, and Communion is given as usual¹ (100). The bishop takes the usual ablution, and the former one from the other chalice. He then genuflects, and standing without mitre *in piano* beyond the epistle corner, facing the people, washes his hands.

Sanctum Chrisma—Oleum Catechumenorum

164 The bishop goes to the middle of the altar, genuflects, descends to the altar-step below the platform², receives the mitre from the deacon, takes the staff and (the subdeacon preceding) goes between the assistant priest and the deacon to the table. The assistant deacons remain, one on each side of the altar, and adore the Blessed Sacrament. At the faldstool, the bishop sits, with mitre, and gives up the staff. The assistant priest makes a reverence to the bishop, and sings (*tono lectionis*) *Oleum ad Sanctum Chrisma: Oleum Catechumenorum*. The bishop then puts incense into the thurible with the usual blessing; the thurifer holds the thurible, kneeling, and the deacon ministers the incense. The ministers of the Holy Oils, with the prescribed reverences to the bishop and the Blessed Sacrament (1G1), go to the sacristy by the short way. The thurifer with thurible and two acolytes with lighted candles precede³; the seven subdeacons, two and two, in the last row, three; the seven deacons, two and two, in the last row, three; the twelve priests, two and two.

165 The Procession returns to the sanctuary, by the long way, in the following order:

¹ "Canonici et quicumque de gremio ecclesiae, sacerdotes non celebrantes, diaconi et subdiaconi, omnesque de clero missa? pontificali inservientes aut sacrorum oleorum benedictioni assistentes, etiamsi non sint de gremio ecclesiae cathedralis, in missa communicare tenentur, et ad hoc ab episcopo cogi possunt et debent." S. R. C. n. 970, n. 1023, n. 1039, n. 2079, etc. De Herdt, Prax. Pont., III, 25.

² "In gradum ante suppedaneum." De Herdt, Prax. Pont., III, 27.

³ "Non opus est ut crux in accessu (in sacristiam) præferatur." De Herdt, l. c.

1. The thurifer, gently swinging the thurible.
2. The (subdeacon) cross-bearer, between two acolytes with lighted candles, carrying the cross, covered with a violet veil.
3. Chanters (in surplice), at least two, singing *O Redemptor*.
4. Six subdeacons, two by two.
5. Five deacons, two and three.
6. One subdeacon, carrying on a plate with both hands the small vessel of balsam.
7. Two deacons with white humeral veils¹, carrying the ampullæ² the one on the right, carrying the ampulla containing Chrism, covered with a white veil; the one on the left, carrying the ampulla containing Oil of Catechumens, covered with a green veil.
8. The twelve priests, two by two.

Consecration of S. Chrism

All make the prescribed reverences to the Blessed Sacrament and to the bishop (271), except the crucifer and the acolytes who go to the epistle side, *in piano**. The subdeacon with the balsam, and the two deacons with the ampullæ, stand near the assistant priest (at the gospel side) until the twelve priests, two by two, genuflect to the Blessed Sacrament, bow to the bishop and resume their places. Then the deacon of the Chrism, with the prescribed rev-

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¹ "Cærcmonarius Diaconorum duorum collo imponet mappulam, qua accipient ampullas Olei Chrismalis et Olei Catechumenorum, advolvent eas extremitate sinistra mappulae et deferent ipsas brachio sinistro, advertentes ut brachio cooperiant dimidium inferius ampullæ et dimidium superius sit visibile." Mart., VI, c. 14, n. 116. Cf. Pont. Rom., Vol. III.

² If it be necessary to consecrate more vessels of Oil, additional deacons are appointed to carry them. Those who carry the Oil of Catechumens precede, the others follow. Holy Oils in *sufficient* quantity should be consecrated, as the addition of non-consecrated oil, even in small quantities, is not lawful on Holy Thursday, and is allowed after Holy Thursday only in case of necessity. S. R. C. n. 2883 ad 3; n. 4245.

³ "Crucifer in medio candelabrorum et thuriferarius post cruciferum, ad Episcopum conversi." De Herdt, Prax. Pont., III, n. 27.

erences to the altar and the bishop, advances toward the table in the middle of the sanctuary' and gives the assistant priest the ampulla, wrapped in the humeral veil with which he carried it from the sacristy. The assistant priest presents it (without saying anything) to the bishop and places it on the table. The subdeacon in the same manner hands the assistant priest the small vessel of balsam, which the latter, after presenting it to the bishop, places on the table¹.

167 The deacon of the Mass removes the cover of the vessel containing balsam, and takes off the bishop's mitre. The bishop rises and says *Dominus vobiscum*, and the Orations prescribed for the blessing of the balsam. The deacon of the Mass then puts the mitre on the bishop, uncovers the ampulla containing Chrism and pours a little of the Oil into the small (metal) cup. The bishop, standing, pours into it the balsam, mixes both with a spoon or spatula, and says *Oremus Dominum Deum, etc.* He sits, retains the mitre, and breathes three times in the form of a cross on the ampulla² (or ampullae). The twelve priests do the same³. The bishop then rises, with mitre, and says *Exorcizo te, etc.*, and with extended hands sings the Preface, before which

¹ "Diaconus, tradita ampulla Olei Chrismalis, et Subdiaconis tradito vasculo balsami, Diaconus ampullam Oleum Cat. ferens, illam assidue retinens, se sistunt inter mensam et altare, facie conversa ad Episcopum, ita tamen ut tergum ad altare non vertant." De Herdt, Prax. Pont., III, n. 27.

⁵ "Sedens vel etiam stans si opus fuerit, ac expansis manibus super mensam, ter halat in modum crucis super os ampullæ chrismatis involute." De Herdt, *ibid.*

³ To avoid confusion, we recommend the following order which may be observed also in the salutations *Ave, sanctum Chrisma*, and */Itr, sanctum Oleum*. The first (senior) of the priests on the epistle side with the prescribed reverences to the Blessed Sacrament and the bishop (271), approaches the table, and with hands joined before his breast, breathes on the Oil three times in the form of a cross. He makes the prescribed reverences to the bishop and the Blessed Sacrament (271), and returns to his place. Then follows the first (senior) priest on the gospel side, and so on, one from each side, to the end*. De Herdt, *et al.*

> Notandum autem est presbyteris, diaconis et subdiaconis. ipsos omnes stare dum presbyteri halant super oleum, illudque salutant. De Herdt. Prax. Pont.. IU, 39.

the mitre is removed. At the words *Hæc commixtio liquorum*, the bishop, with great care, pours the balsam mixed with Oil into the ampulla (ampullæ¹). The deacon of the Chrism removes the veil from the ampulla, returns to his place and puts it around his neck². The bishop, standing, sings three times, each time in a higher tone *Ave, Sanctum Chrisma*. After the third time, he kisses the edge (*labrum*) of the ampulla (ampullæ), and sits. The deacon puts the mitre on the bishop and moves the ampulla to the opposite side of the table. The twelve priests, in the order mentioned in the Note on page 188, advance toward the altar, genuflect to the Blessed Sacrament, bow to the bishop, kneel on both knees³ at three different distances, repeat the salutation as performed by the bishop, kiss the edge of the ampulla (ampullæ), makes a reverence to the bishop and to the Blessed Sacrament, and return to their places. The deacon of the Mass covers the ampulla and places it on the "gospel side" of the table.

Consecration of the Oil of Catechumens

The deacon who has been holding the ampulla containing the Oil of Catechumens, now hands it to the assistant priest, but retains the veil. The assistant priest presents the ampulla to the bishop, places it on the table and returns to his place. The deacon of the Mass opens the ampulla. The bishop and, after him, the twelve priests breathe on the ampulla (*in modum Crucis*) as was directed (167). The bishop then rises, with mitre, and says: *Exorcizo te, etc.*, and, without mitre, the Prayer *Deus incrementorum, etc.* Finally, in the manner above mentioned, the salutation *Ave, Sanctum Oleum* is pronounced, three times (*in tono lectionis*), over the ampulla (ampullæ), and the edge of the ampulla (ampullæ) is kissed by the bishop⁴ and the twelve priests.

¹ "Si duæ sint ampullæ, balsamum necessario in utramque reponitur sub eadem verborum forma." De Herdt, HI, n. 27.

² "Collo suo." De Herdt. — "Tobaleam strictam." Martinucci.

³ "Genuflexionem debent conficere." S. R. C. n. 4269 ad 14.— "Utroque genu." De Herdt, Prax. Pont., III, n. 39.

⁴ "Cum id egerit Episcopus sedet et mitram accipit." De Herdt, Prax. Pont., III, 34.

The priests kneel, on both knees¹, at three different intervals. The ampullæ are then closed by the deacon of the Mass and reverently carried into the sacristy by those who brought them. The Procession is formed as fully explained under No. 165. Incense is put into the thurible either by the master of ceremonies or the thurifer^{1*}. The chanters sing *Ut novetur*, and the choir, *O Redemptor, etc.*, as prescribed in the Pontificale⁵.

- 169 The *Communio* is now sung by the choir⁴. The bishop washes his hands, receives the mitre and the pastoral staff and returns to the altar, where the deacon removes the mitre and the staff-bearer takes the staff. The bishop genuflects, ascends to the *predella* and again genuflects, then goes to the epistle side, where he reads the *Communio*. He gives the solemn Blessing, standing slightly toward the gospel side, without mitre, but holding the pastoral staff⁵. The Indulgences are published later (171). The bishop may finish the last Gospel at the altar or on his way to the throne. He genuflects to the Blessed Sacrament, descends one step and there receives the mitre and the pastoral staff, goes to the throne where, according to the *Pontificale*, he admonishes the priests *ut juxta Canonum traditionem Chrisma et olea fideliter custodiant*. The deacon and the subdeacon remove their own maniples at the bench, come to the throne with the prescribed reverences (271) and remove the bishop's

¹ "Feria V in Coena Domini, In Benedictione Olei Catechumenorum, duodecim sacerdotes salutando debent facere genuflexionem, sicut ad Sanctum Chrisma, non simplicem inclinationem capitis." S. R. C. 42G9, ad 14. "Utroque genu." De Herdt, Prax. Pont., III, n. 39.

¹ We infer that the thurifer is to lead the procession and that incense should be renewed from the following passage of the *Pontificate*: "*Ampulla eo ordine et decore, quo delata fuerant ad sacristiam processionaliter reportantur.*" Pont. Rom., Vol. III. De Herdt, I. c., n. 44.

^J The subdeacon, who carried the small vessel of balsam, joins the other subdeacons, who follow the chanters.

⁴ Mart., VI, c. 14, n. 146.

⁵ "Dat Benedictionem circulum non perficiens . . . Ad Evangelium signat scipsum, et librum aut tabellam, non autem altare." De Herdt I. c., n. 34.

mitre, maniple, chasuble, dalmatic and tunic, and vest him in cope, morse and precious mitre. They then give their places to the assistant deacons and, without taking off their vestments, join the Procession.

Procession to the Repository

The bishop, standing with mitre, puts incense into the two thuribles (without blessing), the assistant priest ministering (without *oscula*). Then he takes the pastoral staff and goes to the altar, where he puts aside the staff and the mitre, genuflects, and kneeling (on a cushion placed on the lowest step) incenses the Blessed Sacrament. The assistant priest hands the thurible to the bishop¹. A rich white veil is placed over the shoulders of the bishop by the master of ceremonies. The bishop ascends and, kneeling on the *predella*, receives the Blessed Sacrament from the first assistant deacon², who assures himself that the veil of the chalice is securely fastened with the white silk ribbon. The bishop rises, and the Procession moves on to the Repository. The choir sings *Pange lingua, etc**.

Order of Procession to the Repository

1. The (subdeacon) cross-bearer between two acolytes with lighted candles.
2. The chanters (provided they are clerics; if not, they precede the cross-bearer).
3. The clergy in surplice; the seven subdeacons, two, two, three; the seven deacons in the same order; priests, two and two.

¹ Cær. Ep., lib. II, c. 23. n. 12.

² "Diaconus assistens, et non alius, cum debitis reverentiis capit Sanctissimum Sacramentum de altari, et illud, stans, offert Episcopo genuflexo, sine reverentia versus Episcopum et sine osculo." Cær. Ep., l. v. "Primus Diaconus assistens indutus dalmatica sine stola." De Herdt, Prax. Pont., III, 30. S. R. C., n. 2684, 18; n. 3059, 22.

^s The staves of the canopy should be carried by chaplains vested in surplice and, if possible, in white copes. The processional cross must be covered with a violet veil.

4. Prelates, if they are *parati* (*digniores ultimo loco*)¹.
5. The deacon and the subdeacon of the Mass.
6. The assistant priest and the staff-bearer².
7. Eight torch-bearers³.
8. Two thurifers, incensing the Blessed Sacrament.
9. The bishop, under the canopy, between the deacons.
10. The mitre-bearer, the book-bearer and the candle-bearer.

All walk with heads uncovered. The clergy carry lighted candles, except the bishop's assistants and ministers.

- 171 At the Repository, *in piano*, the deacon on his knees receives the chalice from the bishop (standing) and places it on the corporal. The bishop genuflects and kneels on a cushion⁴. The deacon puts the chalice in the urn or tabernacle, but does not close the door. The bishop is relieved of the humeral veil, puts incense into the thurible⁵, the assistant priest ministering, and incenses the Blessed Sacrament. Meanwhile the *Tantum Ergo* is sung by the choir. The deacon then closes the tabernacle, and the bishop, after a short prayer, rises, takes the staff and, without mitre, gives the Blessing⁶. The assistant priest publishes the Indulgences (89). The bishop receives the mitre and the pastoral staff at the entrance to the Repository, and all return in the same order as they entered, but without lights⁷, to the main sanctuary, where the bishop makes a bow to the

¹ Prelates, if they are not *parati*, walk (*digniores primo loco*) one by one *after* the bishop.

⁵ If the width of the aisle permits, the assistant priest may walk at the right of the bishop, slightly in advance of the assistant deacon, and the staff-bearer may walk between the thurifers.

³ "Ante baldachinum hinc inde a lateribus incedunt ceroferarii." De Herdt, Prax. Pont., III, n. 30, b. — The use of wands or clappers is not prescribed, but may be sanctioned in some places by custom.

⁴ "Celebrans non debet supremum Altaris gradum ante suppedaneum conscendere, ut Calicem Diacono, stando porrigat; sed debet in plano . . . etc." S. R. C., n. 4251 ad 14. Cf. pag. 303.

³ Without blessing or *oscula*. Cf. 272.

* "Advertet, ut genuflectat priusquam convertatur ad populum, nec vertat humeros ad altare in donanda benedictione." Mart., VI, c. 14, n. 185.

⁷ The lights should be left on the altar of the Repository, and the faithful should be instructed to visit and adore the Blessed Sacrament,

cross, and goes to the throne. The clergy go to the sacristy to remove their vestments. The assistant deacons divest the bishop. The master of ceremonies puts the cappa on the bishop. The book-bearer and the candle-bearer come to the throne and the bishop reads the *Gratiarum Actio*, omitting the *Gloria Patri* at the end of the psalms. Meanwhile a chaplain removes the bishop's sandals and stockings and puts on the ordinary shoes¹. While the Vespers are recited, the bishop remains at the throne, attended by the master of ceremonies and the inferior ministers. At the *Christus factus, etc.*, he kneels in the middle of the sanctuary at the faldstool covered with violet cushions. He says the Oration *Respice, etc.*

The Stripping of the Altars

After Vespers, the two assistant deacons return to the bishop with six or eight clerics, Avho assist at the denudation of the altars. The faldstool is removed and the bishop goes to the foot of the altar, where he intones *Diviserunt*. The choir continues the antiphon and recites the XXI. psalm *Deus, Deus meus*. The bishop ascends to the altar (alone) and removes the altar-cloths, which the clerics take to the sacristy. The bishop goes by the short way *in planum* on the gospel side, where he covers himself with the hood of the cappa, and awaits the end of the psalm. Meanwhile the acolytes finish the stripping of the altar, so that nothing remains on it but the cross (covered with violet) and six candlesticks². The same is done at the other altars³. 172

before Which they should genuflect on both knees, until after the Mass of the Presanctified on Good Friday. — “Aderunt clerici designati recipiendis extinguendisque candelis, cum conditum fuerit intra tabernaculum SS. Sacramentum.” Mart., VI, c. 14, n. 187; Hartman, Rep. Rit. p. 726, et al.

¹ “Sandalia et caligæ velis violaceis contexta, referuntur ad abacum.” Mart., I. c., n. 200.

² During the Procession the white veil may be removed and the violet replaced; the antependium and the flowers may likewise be removed and the candles extinguished.

³ “Altaria denudanda sunt finitis Vesperis, non autem alio tempore.” S. R. C. n. 2684, 7.

ARTICLE III

Mandatum or Washing of Feet¹

§ 1

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Preparations

Throne with violet trimmings, or faldstool with violet cushions for the bishop.

I. On a Table, covered with a White Linen Cloth

1. A crucifix, two candlesticks with white wax candles, lighted.
2. Amice, alb, cincture, pectoral cross, violet stole, cope and the gold-cloth mitre for the bishop.
3. Book of Gospels and a Missal.
4. Bugia with lighted candle.
5. Ewer and basin with towels for the bishop.
6. Bread and lemon (on a plate).
7. Vessels, containing hot and cold water; a large bowl, or two, for the washing of the feet.
8. Thirteen towels for drying the feet.
9. A violet silk purse, containing the coin to be distributed as alms among the thirteen poor men.
10. Thurible with boat (unless carried by the thurifer).
11. Violet cushion, and gremial of white linen for the bishop.
12. Two maniples for the deacon and the subdeacon.
13. Copies of *Hebdomada Sancta* for the antiphons to be chanted during the *Mandatum*.

II. Near the Table

1. The pastoral staff.
2. High bench with step in front, or chairs for the thirteen poor men.

¹ “Instruetur aula quaxiam in Episcopio aut prope Ecclesiam, sed quæ prorsus ab Ecclesia sejuncta sit, ut vitentur irreverentia et confusio.” Mart., VI, c. 14, n. 38.

III. In the Sacristy

1. White vestments for the deacon and the subdeacon, as for Mass (except the maniples).
2. Candlesticks with lighted candles for the acolytes.
3. Processional cross¹ to be carried by a cleric in surplice.
4. Vestments for the inferior ministers, as for Pontifical Mass.

Function

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At the appointed hour the assistant priest, the assistant deacons, the deacon and the subdeacon, the acolytes and the thurifer accompany the bishop to the place where the *Mandatum* is to be performed¹. The deacon and the subdeacon vest the bishop with amice, alb, cincture, pectoral cross, violet stole, cope and plain gold-cloth mitre; then they put on their own maniples. The bishop, seated at the faldstool, puts incense into the thurible, the assistant priest ministering. The deacon receives the Book of Gospels from the master of ceremonies, asks the bishop's blessing, saying: *Jube Domne benedicere, etc.*, and the rest is done as at the Gospel of Solemn Pontifical Mass (88). After the Gospel the deacon incenses the bishop.

The assistant deacons assist the bishop in removing his cope, gird him with a linen gremial, and the first deacon puts on him the gold-cloth mitre. The deacon and the subdeacon remove their maniples. The choir sings *Mandatum Novum, etc.*, and other antiphons. The thirteen men now remove the covering of the right foot. The bishop kneels on a cushion and washes the right foot of the first man, one *scutifer*² pouring water from the ewer, and another, holding the basin. The bishop then wipes the foot with a towel, handed him by the first assistant deacon, kisses

¹ "Crux non adhibetur, si celebrans non sit archiepiscopus vel alius utens cruce." Cær. Ep., lib. II, c. 24, 1. De Herdt, Prax. Pont., III, 56, i. (Cf. 277.)

² "Scutiferi clericali habitu induuntur, non autem choralis, neque etiam superpelliceo." De Herdt, Prax. Pont., III, 58.

the foot, and if the man be poor, gives him some alms¹. The master of ceremonies or a chaplain moves the cushion to the next man, and the bishop washes his right foot and in like manner the right foot of the others. The bishop goes to his seat, washes his hands (the assistant priest ministering the towel), puts off the mitre and the linen gremial, and, with the aid of the deacons, puts on the violet cope. Meanwhile the acolytes and the ministers of the book and the candle come. The bishop sings *Pater noster* and the versicles with the Oration from the Missal, held by the book-bearer. At the end he gives his Blessing². The deacon and the subdeacon return, and divest the bishop. He resumes the cappa, prays before the Blessed Sacrament, and retires.

¹ Clergymen may be chosen instead of thirteen poor men, and in that case the distribution of alms is omitted. Cær. Ep., I. c., n. 10.

² "Facit signum crucis versus omnes in aula, nihil dicens." Cær. Ep., lib. II, c. 24, n. 9.

Not e.—"There should be a suitable place for the *ciborium*; . . . preferably a domestic chapel, so that in obtaining the Holy Viaticum for the sick, the Adoration of the Blessed Sacrament may not be interfered with [*Deer. Auth.*, n. 4049 ad 4), and for this reason, moreover, that the Blessed Sacrament should, according to the Roman Rite, no longer remain in the church after the ceremonies on Good Friday (this is symbolic of the Church's grief at the death of and temporary separation from her Divine Spouse)." Muller, *Handbook of Ceremonies*, p. 167. (1907 ed.)

During the Procession on Holy Thursday, a priest, wearing surplice, white stole and humeral veil, accompanied by two acolytes with lighted candles, carries the *ciborium* to the place prepared for it. The sanctuary lamp is then extinguished; the tabernacle may be left open. After Mass on Holy Saturday, the Blessed Sacrament is taken back to the Church with the same solemnity. Muller, *Handbook of Ceremonies*, pp. 167 and 174; Wapelhorst, 185; Mart., II, c. 6, art. 14, n. 61, et VI, c. 14, n. 3.

CHAPTER VI

Good Friday

ARTICLE I

Preparations

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I. At the High Altar¹

1. Six candlesticks with candles of unbleached wax (not lighted).
2. The cross, covered with a violet cloth and so fastened that it may be easily removed.
3. The kneeling-desk, with violet cushions.
4. On the platform, at the epistle side, the faldstool.
5. On the steps of the altar five purple cushions for the prostration, three on the epistle side and two on the gospel side.

II. In the Sanctuary

A. On the Credence²:

1. Two candlesticks with candles of unbleached wax for the acolytes. (The candles are not lighted.)
2. Black burse with corporal and purificator; black chalice veil.
3. Missal on the stand.
4. Book of Epistles and Gospels.
5. A single altar-cloth to cover the table of the altar, but not to hang far over the ends or the front of the altar table.
6. Broad black stole for the deacon (*stola latior*).
7. Black gremia³.

¹ The altar, the throne, the faldstool, the seats and the sanctuary should be without cover or ornament.

² The white cloth should cover only the top of the credence and not hang down on the sides. Mart, VI, c. 17, n. 12, 25.

8. Ablution cup and purificator.
9. Cruets with wine and water.
10. Wooden clapper.
11. Books for the *Improperia*.
12. Books for the Oration *Respice*, at Vespers.

B. Near the Credence:

1. For the veneration of the Cross: a violet carpet or rug; a violet (silk) cushion with gold fringe and embroidery, and a white silk veil interwoven with purple silk.
2. Candles for the Procession; matches and tapers.
3. Candle-lighter for lighting the candles on the high altar.
4. In the vestibule or at the entrance to the sanctuary, a box or plate for alms, marked: 'Offerings for the Holy Land.'

C. At the Gospel Side:

Three book-stands (uncovered) for the singing of the Passion.

III. In the Secretarium or Chapell

A. On the Altar:

1. Black vestments for the bishop: maniple, chasuble, dalmatic, tunic, stole, (pectoral cross), cincture, alb and amice.
2. Plain mitre (preferably of white linen).
(The pastoral staff, the sandals and the gloves are not used.)

B. On the Credence¹:

1. The Pontifical Canon.
2. Ewer and basin with towels.
3. If the celebrant is an archbishop, two candlesticks with candles of unbleached wax. (Cf. 277.)

C. On the Minister's Bench:

Black folded chasubles and maniples for the deacon and the subdeacon.

¹ See page 57, Note 2.

² See Note 2, on the preceding page.

IV. At the Repository

1. Kneeling-desk with violet cushions, but no drapery.
2. Rich white humeral veil.
3. White canopy.
4. Corporal, spread on the altar.
5. Tabernacle key.
6. Black stole.
White cushion, on which the bishop kneels.
8. Stool or step, if needed.

V. In the Sacristy

1. Black cope, amice and surplice for the assistant priest.
2. Three black folded chasubles with albs, cinctures and amices for the assistant deacons, and the subdeacon cross-bearer.
3. Black stole, cincture, alb and amice for the deacon of the Mass, and amice with cincture and alb for the subdeacon of the Mass.
4. Surplice (linen) for the Lector.
5. Black vestments for the three priests or deacons who chant the Passion: maniples, (deacon) stoles, cinctures, albs and amices.
6. Processional cross, covered with a violet veil, which is removed after the unveiling of the Cross (before the Procession to the Repository).
7. Black cassocks and plain linen surplices in sufficient number.
8. Black or white veil for the mitre-bearer.
9. Two thuribles with incense-boat, and torches with white wax candles¹.

¹ If more convenient, the torches and the thurible for the second thurifer may be placed at the Repository.

ARTICLE II

Function

None. The Bishop Vests

176 After Sext, the bishop enters the church¹ with his retinue, but does not sprinkle holy-water. He goes to pray before the Blessed Sacrament in the Repository. After the adoration, he enters the secretarium², prays for a short time and goes to the faldstool, where he says *Pater* and *Ave*. At a signal from the master of ceremonies, the choir begins None, during which the bishop sits without assistants. Meanwhile the deacon vests in amice, alb, cincture and stole; the subdeacon, in amice, alb and cincture. After the psalms the bishop rises, goes to the faldstool (trailing the cappa), kneels during the *Christus factus est, etc.*, and recites the Oration *Respice*.

The bishop returns to his seat, and when the book-bearer, the assistant priest, and the assistant deacons (in surplice) come, he takes off his cappa and washes his hands, saying the usual prayers, but does not bless the ministers. The deacon and the subdeacon, *in albis*, vest the bishop. (*In albis*, see Glossary.) The assistant priest puts on his amice and cope, the assistant deacons folded chasubles. The bishop's maniple is put on by the subdeacon immediately after the chasuble. The plain mitre, which is used throughout the ceremony, is put on by the deacon, and the ring³ by the assistant priest. When the bishop is vested, the deacon and the subdeacon go to the bench and put on their

¹ "Episcopus in Ecclesiam ingressus caputio cappæ cooperiet caput, et hac die abstinebit a benedicendo adstantes." Mart., VI, c. 17, n. 41.

"Episcopus sibi caudam cappæ deferrens, vadit ad sacellum SS. Sacramenti, ibique dimittens caudam, orat; inde si non detur secretarium, iterum deferens caudam, accedit ad altare majus, ibi similiter orat, et deinde trahens per terram caudam extensam, sine canonicis assistentibus, comitante cæremoniario, vadit ad sedem." DcHerdt, Prax. Pont., 111,74.

² See page 57, Note 2.

³ "Hac die omittuntur oscula rerum et manus celebrantis. Ep., II, c. 26, n. 2.

maniples and folded chasubles. The Procession to the altar is arranged as usual (78), but without processional cross, lights or incense, and although the subdeacon walks alone in his usual place, he does not carry the book.

From the Beginning of the Ceremony to the Uncovering of the Cross

At the foot of the altar the deacon of the Mass removes the mitre, and all genuflect *in piano*. The bishop prostrates on the faldstool; the assistant priest on his right, the deacon and the subdeacon on his left, and the assistant deacons behind, prostrate upon cushions and pray for the space of a *Miserere*. All others kneel, and pray. Meanwhile the masters of ceremonies or the acolytes extend the altar-cloth the full length of the altar, doubling it back somewhat from the front of the altar table. The Missal and the stand are placed on the altar at the epistle side. The bishop with his assistants rises and the faldstool is placed on the platform of the altar at the epistle side, so as to face the gospel side. The bishop ascends, kisses the altar and sits with mitre and gremial, which he receives from the deacon of the Mass. The assistants, standing on the step below the platform, make a reverence to the cross and to the bishop and sit in a line on the platform facing the people: the assistant priest, nearest the bishop, the deacon, the subdeacon and the assistant deacons¹. 178

A lector, in surplice, sings *in piano* on the epistle side the Lesson in the tone of a prophecy, with the prescribed 179

¹ “Presbyter assistens sedet super primum gradum ad pedes Episcopi, et post cum in eodem gradu Diaconus et Subdiaconus, et prope ipsos duo alii Diaconi assistentes, ubi solent assistere.” Cær. Ep., lib. II, c. 25, n. 11.

“Assistentes sedent, non in scabellis, sed super gradum altaris: scilicet stantes in secundo gradu, versis ad altare (aciebus, altari et Episcopo reverentiam faciunt; tum se vertentes per suam dextram sedent, presbyter assistens prope et ad [x]des Episcopi, diaconus evangelii a dextris presbyteri assistentis, subdiaconus a dextris diaconi, primus diaconus assistens a dextris subdiaconi, et alter diaconus assistens ab illius dextris, ita ut unam rectam lineam efficiant.” De Herdt, Prax. Pont., III, 75.

reverences before and after, but without kissing the hand of the bishop. The choir sings the Tract; the ministers rise and attend the bishop¹, who remains seated and reads the Prophecy and the Tract. He then rises, without mitre (104, 2), sings *Oremus*, the deacon sings *Flectamus genua*, and the subdeacon *Levate*"². All kneel, except the bishop, who sings the Oration in ferial tone, and all sit as before. During the Oration, the subdeacon removes his chasuble at the credence, receives the Book of Epistles from the master of ceremonies, and (when all are seated) sings the Epistle. He then resumes his chasuble and returns to his place. The bishop reads the Epistle and the Tract. While the choir sings the Tract, the chanters of the Passion (each carrying his book before his breast) enter the sanctuary, make a reverence to the Cross and (without kissing the bishop's ring) go to the book-stands at the gospel side, and sing the Passion³ (149). When the deacon has removed the gremial and the mitre, the bishop rises and at the epistle corner reads the Passion to the end without kneeling. He does not go to the middle of the altar to say the *Munda cor meum*. When the bishop has finished the Passion, he turns toward the chanters and at *tradidit spiritum* kneels on a cushion placed before him by the master of ceremonies.

180 When the Passion singers have finished, the bishop sits with mitre and gremial⁴. The deacon takes off his chasuble at the credence, puts on the broad stole⁵, takes the Book of Gospels to the altar with the prescribed reverence, kneels on the top step, says *Munda cor meum, etc.*, takes the book

¹ "Episcopus legit ex libro Prophetiam sine candela accensa; hæc verba intelligenda sunt ita, ut Palmatoria nullo modo, neque extincta, adhibenda sit." S. R. C. n. 4257 ad 6.

² "Episcopus stat in cornu Epistolæ versus altare, presbyter assistens apud librum ad dextram Episcopi, diaconus et subdiaconus post Episcopum, unus post alium." De Herdt, Prax. Pont., III, 75.

³ "Cantor textus stabit medius, a dextris ejus qui Christi, a sinistris qui turbarum partes sustinet." Mart., VI, c. 11, n. 86.

⁴ "Diaconus, reposita mitra et gremiali Episcopo, accedet ad abacum etc." Mart., l. c. n. 97.— De Herdt, Prax. Pont., III, 76.

⁵ The *Stola latior* is retained by the deacon until the end of the Mass of the Presanctified.

and goes (without lights¹ or incense) to sing the Gospel in ferial tone. The first assistant deacon removes the mitre and the bishop rises and stands at the epistle corner, turned toward the deacon. The assistant priest stands *in piano* at the left of the bishop, and the assistant deacons at the left of the assistant priest². At the end of the Gospel, the bishop does not kiss the text; the subdeacon hands the book to the master of ceremonies. The sermon now follows. If the bishop preaches, he sits facing the people. The Indulgences are published by the assistant priest. If the sermon be preached by another, the bishop sits with mitre and gremial, and the preacher makes a reverence to the Cross, goes *{absque benedictione}* to the pulpit, and after the sermon publishes the Indulgences³. The deacon removes the gremial and the mitre; the bishop rises, stands at the epistle side and sings *Oremus, etc.*, as in the Missal. The assistant priest stands at the bishop's right, the deacon and the subdeacon stand as at the Orations of Mass⁴. The deacon says *Flectamus genua*, and the subdeacon, *Levate*, as prescribed in the Missal. At the fifth Oration (*pro Haereticis*), the acolytes spread a violet carpet at the foot of the altar-steps or of the sanctuary; on the first step of the altar or of the sanctuary a violet cushion is placed, and upon this the veil, interwoven with violet, on which the Cross is to be placed⁵.

The Unveiling and the Adoration of the Cross

After the last Oration (*pro Paganis*), the faldstool is again placed on the platform at the epistle side of the altar.

¹ The acolytes assist with folded hands.

² De Herdt, Prax. Pont., III, 76.

³ The *Confiteor* is not said, nor is the Blessing given.

⁴ "Diaconi assistentes stant in medio ante altare." De Herdt, Prax. Pont., HI, 78.

⁵ "Ad *Flectamus genua* geniculabunt omnes, exceptis Episcopo et Presbytero assistente." Mart., VI, c. 15, n. 109.

^e In some places it is customary to place near the Cross, during the adoration by the people, a plate or a box for alms with the inscription "For the Holy Land." It may be found preferable to place it at the entrance to the church.

The bishop sits, and with the assistance of the deacon and the subdeacon removes his chasuble¹; the subdeacon also removes his folded chasuble. The bishop, accompanied by the deacon and the subdeacon, descends *in planum** at the epistle side and stands, facing the people. The deacon receives the Cross (which is used on the altar during the services) from the master of ceremonies and hands it to the bishop. The unveiling of the Cross is performed as directed in the Missal. The assistant priest holds the book while the bishop sings. With his right hand the bishop uncovers the top as far as the cross-piece (the deacon assisting at his right, the subdeacon at his left), and raising the Cross, sings: *Ecce Lignum Crucis*. The bishop and the ministers² continue to sing: *In quo salus mundi pependit*. The choir and all the clergy, only the bishop excepted, kneel on both knees and answer *Venite adoremus*. The bishop ascends to the platform of the altar at the epistle corner, uncovers the right arm and the head of the crucifix, and in a higher tone sings *Ecce Lignum Crucis*. Everything is done as before. He then goes to the middle of the altar with his assistants, uncovers the whole Cross and sings in a still higher tone: *Ecce Lignum Crucis*, and again everything is done as before. All remain on their knees while the bishop, walking alone, carries the Cross to the place prepared, and, kneeling, places it on the cushion; he rises⁴, genuflects, and goes to the faldstool on the platform at the epistle side of the altar, where he sits and receives the mitre. His shoes are taken off by the *scutiferi*⁵. After removing the mitre and the maniple⁶, he goes between the assistant deacons

¹ "Pileolus etiam ei tolletur a Diacono." Mart., VI, c. 15, n. 113.

² De Herdt, Prax. Pont., III, n. 79.

³ "Duo cantores (prope abacum) prosequuntur *In quo salus mundi pependit*, et chorus cantabit *Venite adoremus*." Mart., VI, c. 15, n. 116.

⁴ "Cruce deposita, surgunt omnes, et cantores incipiunt *Improperia*." De Herdt, Prax. Pont., III, 79, 80.

⁵ See Glossary, Scutifer. In the absence of *scutiferi*, the master of ceremonies removes and puts on the bishop's shoes.

⁶ "An in adoratione Crucis (Feria VI in Parasceve) debeant Celebrans et Ministri deponere etiam manipulum? R7. "Affirmative." S.R.C. n. 2326 ad 4. According to De Herdt, the maniple is removed before

to perform the triple adoration. He kneels the first time near the altar, the second time half way to the Cross, the third time beside the Cross, and reverently kisses the feet of the Crucifix. He rises, genuflects to the Cross on one knee and goes to the faldstool, where he puts on his shoes with the aid of the *scutiferi*. He puts on the maniple and the chasuble, sits, and receives the mitre and the gremial with the aid of his chaplains². The assistant priest and the assistant deacons also remove their shoes³ and make the adoration in the same manner³. The deacon removes his maniple and his shoes; and the subdeacon also his maniple and his shoes³. Both make the adoration, and return to the bench. The deacon resumes his shoes and maniple, the subdeacon his shoes, maniple and chasuble. The bishop, seated, reads alternately with the deacon and the subdeacon the *Improperia* from the book, held by the book-bearer. The deacon and the subdeacon should be provided with separate manuals for the *Improperia*.

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Meanwhile the other crucifixes in the church are uncovered; the candles on the altar and on the credence are lighted, and in the chapel, where the Blessed Sacrament reposes, the torches and the candles for the Procession are also lighted. When the bishop has read the *Improperia*, the deacon and the subdeacon, with the prescribed reverences⁴, unfold the cloth so that it covers the table of the altar. The deacon takes the burse to the altar, unfolds the corporal, and places the purificator near it. The assistant priest transfers the book to the gospel side. When the adoration is over, the deacon, accompanied by the master of cere-

the unveiling of the Cross, but the decree is commonly interpreted to refer not to the *detectio Cruets*, but only to the *adoratio Crucis*.

¹ S. R. C. n. 3855 ad 10.

² In the absence of *scutiferi* and chaplains, the master of ceremonies attends the bishop.

³ Mem. rit. tit. 7, c. 2, No. 5, n. 2. De Herdt, l. c. 81. — “Servari potest usus, quo, præter Celebrantem, a nullo alio dimittantur calcei.” S. R. C. n. 2769, X, 5.

⁴ “Notandum solitas salutationes chori, non autem Episcopi, esse omittendas ab adoratione crucis usque ad Nonam sabbati sancti.” De Herdt, l. c.

monies, goes to the Cross, genuflects, takes the Cross and (without making any reverence) carries it reverently to the altar¹. The first assistant deacon removes the gremial and the mitre, and the bishop kneels. All likewise kneel. When the Cross is placed on the altar, the deacon genuflects and returns to his place. The master of ceremonies or an acolyte removes the cushion and the carpet from the altar-steps.

Procession to the Repository

- 183 The bishop sits on the faldstool, placed as before, receives the mitre, washes his hands (73) and, the assistant priest ministering, puts incense into one thurible without blessing². The master of ceremonies arranges the Procession to the Repository in the following order: The thurifer; the cross, uncovered, carried by a special subdeacon in folded chasuble, between acolytes with lighted candles; the chanters; the clergy; the subdeacon, walking alone; the deacon (*stola latiori paratus*) at the left of the assistant priest; and between the assistant deacons, the bishop. At the middle of the altar the first deacon removes the mitre, the bishop genuflects to the Cross, receives the mitre, and proceeds to the Repository, followed by the ministers of the mitre and of the book. At the entrance to the chapel, the second deacon removes the mitre (and zucchetto) and before the altar all make a double genuflection *in piano*³. The bishop then kneels on a white cushion, the assistant deacons kneel beside the bishop, the assistant priest at the right of the first assistant deacon, the deacon and the subdeacon either at the side of the altar or behind the bishop. After a short

¹ "Crucem accipit et ambabus manibus elevatam tenens usque ad oculos cum imagine ad altare conversa, reverenter reportat ad altare." De Herdt, Prax. Pont., III, n. 81.

² Mem. rit. tit. 7, c. 2; De Herdt, l. c. n. 82.

³ "Omnes genuflectunt, exceptis subdiacono cum cruce et ceroferariis cum candelabris." De Herdt, l. c. "Omnes ante sacelli fores caput detegunt." Ibid.

prayer, the sacristan (a priest) in surplice and black stole opens the tabernacle, and the bishop puts incense into the two thuribles and incenses the Blessed Sacrament, the assistant priest ministering the incense and the thurible. The master of ceremonies then puts the white veil over the shoulders of the bishop, and the second assistant deacon fastens it. The first assistant deacon rises, ascends, genuflects, takes the chalice from the tabernacle and hands it to the bishop, who kneels on the edge of the platform. The deacon² covers the chalice with the ends of the veil and genuflects to the Blessed Sacrament. The bishop rises, turns toward the people, and the Procession advances to the high altar *per viam longiorem*. Meanwhile the *Vexilla Regis prodeunt* is sung. The order of procession is the same as on Holy Thursday³.

The Mass of the Presanctified

At the altar the cross-bearer puts aside the cross, and the acolytes their candlesticks, and kneel. The clergy, with lighted candles, kneel in a semicircle before the altar. The thurifers and the torch-bearers kneel. The assistant deacons kneel *in piano*; the assistant priest kneels at the epistle side and the subdeacon on the gospel side. The deacon of the Mass, kneeling *in piano*, receives the chalice with the Sacred Host from the bishop⁴, ascends, and reverently places it on the altar. He removes the silk ribbon and arranges the veil of the chalice as at the beginning of Mass, genuflects, descends and assists at the incensation. The bishop, having given the chalice to the deacon, kneeling on the lowest step, adores the Blessed Sacrament. 1 he

¹ "Sacrista aperiente capsulam." Cær. Ep., lib. II, c. 25, n. 31.
² "Stola nigri coloris collo imposita." Mart., VI, c. 15, n. 160.

"Accipiens a Presbytero assistente thuribulum." Mart., I. c. n. 161.

⁵ "Primus diaconus assistens, non autem diaconus ministrans, tradit calicem Episcopo." De Herdt, Prax. Pont., III, 82. — Cær. Ep., Mart., et al.

s (Cf. 170.) — Feria VI in Parasceve "non esse adhibenda pluvialia, sed solum cottas a gestantibus hastas baldachini." S. R. C. n. 1737 ad 3.

⁴ The bishop stands when he gives the chalice to the deacon.

master of ceremonies or the subdeacon removes the humeral veil. The bishop rises, puts incense into one of the thuribles (the assistant priest ministering) and, kneeling on the lowest step between the deacon and the subdeacon, incenses the

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(*submissa voce*) *Amen*. With his hands still extended¹, he says in a ferial tone *Libera nos, etc.*, but does not make the sign of the cross with the paten. The choir answers *Amen*. The ministers kneel as at the Elevation. The bishop genuflects, places the paten under the Sacred Host and holds the paten with his left hand, while with his right he elevates the Sacred Host². At this elevation the Blessed Sacrament is not incensed, the chasuble is not raised, no sign (with the clapper) is given, unless sanctioned by custom³. The assistants rise; the deacon goes to the right of the bishop and uncovers the chalice⁴. The bishop, without genuflecting, divides the Sacred Host into three parts and drops the smallest into the chalice, omitting the sign of the cross and the prayer.

The *Agnus Dei* and the *Pax* are omitted. Before Com- 186
munion, the bishop says only one Prayer *Perceptio Corporis, etc.*, then *Pancm cœlestcm* and *Domine non sum dignus*, as usual, and communicates. The deacon uncovers the chalice; the bishop (with his assistants) genuflects and gathers the fragments, omitting the *Quid retribuam, etc.*, and holding the paten, as usual, receives the Sacred Particles with the wine (without previously making the sign of the cross with the chalice). The deacon pours wine and water over the fingers of the bishop, as usual, but the *Corpus tuum Domine, etc.*, is not said. The bishop dries his fingers, receives the ablution, inclines moderately, and with his hands

¹ "Tono orationis Missæ ferialis cantat orationem *Libera nos* manibus adhuc extensis." De Herdt, Prax. Pont., III, n. 53.

² "Episcopus sola dextera elevat SS. Sacramentum ita, ut videri possit a populo, sinistra super corporali retenta." De Herdt, l. c. (Cær. Ep., lib. II, c. 25, n. 34.)

³ "Diaconus non attollet planctam, nec thurificabitur Sacramentum, nec pulsabitur crotalum." Mart., VI, c. 15, n. 183. — "Elevationem planetæ requirere videtur unius brachii elevatio." Ibid. (Menghini.) "Neque pulsatur crotalum nisi adsit consuetudo." De Herdt, l. c. et S. Lit. Prax. torn. 3, n. 48.

⁴ "Advertat Diaconus, quod Celebrans reponere S. Hostiam super corporale post ostensionem non debet, neque iterare genuilexionem, sed tantum super calicem eam dimittere super quem dividet ipsam." Mart., I, p. 253, N. 2.

joined before his breast says in a clear tone of voice the Prayer *Quod ore sumpsimus, etc.* Meanwhile the subdeacon arranges the chalice and takes it to the credence; the assistant priest closes the Missal; the clergy extinguish their candles.

The bishop goes to the epistle side, receives the mitre from the deacon and washes his hands, the assistant priest ministering the towel. After washing his hands, he goes to the foot of the altar where the deacon removes the mitre. All genuflect to the Cross. The bishop receives the mitre from the deacon, and accompanied by the assistant deacons goes to the throne. The deacon and the subdeacon go to the bench, where the deacon removes his maniples and stole, the subdeacon his folded chasuble and maniple. Both go to the throne where they divest the bishop. Meanwhile the assistant priest and the assistant deacons remove their vestments. The acolytes remove the altar-cloth¹. Vespers are said as on Holy Thursday. The bishop may remain at the throne for the psalms, but goes to the kneeling-desk, placed before the altar, and kneels at the *Christus factus est, etc.* After the *Miserere*, he recites kneeling, the Oration *Respice, etc.*

¹ The candles are not extinguished until after Vespers. Mart., VI, c. 15, n. 199.

Not e. — From the Adoration of the Cross on Good Friday until None on Holy Saturday, all, bishop and canon, even the celebrant, genuflect to the Cross of the high altar. S. R. C. 3049 ad 5. (The subdeacon, carrying the cross and the acolytes with their candlesticks bow to the Cross.) During the same period, the usual reverences to the choir are omitted, but the usual reverence to the bishop is made. S. R. C. 3059 ad 27.

CHAPTER VII

Holy Saturday

ARTICLE I

Preparations

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I. In the Sanctuary

A. At the High Altar:

1. The cross unveiled, but the pictures and statues still covered.
2. Six white wax candles¹, and if the Ordinary is celebrant, a seventh.
3. Three altar-cloths, but no altar-cards, flowers or relics until after the Litany of All Saints.
4. White antependium, and over it one of violet color.
5. The tabernacle door should be open.
6. Kneeling-desk, draped in white, covered with violet.

B. On the Altar:

1. White vestments—chasuble, dalmatic, tunic, stole and gloves, covered with a violet cloth.
2. Violet vestments—maniple, chasuble, gloves, dalmatic, tunic, cope, stole, pectoral cross, cincture, alb, amice and morse, covered with a violet cloth.
3. The gold-cloth mitre, on the gospel side, with the veil for the mitre-bearer.

C. At the Gospel Side:

1. The pastoral staff.
2. The processional cross.
3. The Paschal candlestick and on it the Paschal candle².

¹ The candles are lighted immediately before the Mass.

³ “Regulariter in latere Evangelii vel alibi pro situ loci.” Cær. Ep., lib. II, c. 27, n. 1.

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4. Base for the rod *{arundo}* with triple candle.
 5. Lectern for the *Exsultet*, covered with a cloth of white silk or embroidered with gold.
 6. Another lectern (uncovered) for the singing of the Prophecies.

II. On the Credence Tables (Cf. 67, III, IV.)

1. Chalice, prepared for Mass, covered with a violet cloth.
2. Two large hosts (one for lunette).
3. Candlesticks for the acolytes (candles not lighted).
4. Book of Gospels, with the bishop's maniple enclosed.
5. Book of the *Exsultet*.
6. Breviary for the Oration *Respice* at None.
7. Bugia with white wax candle (not lighted).
8. White gremial and violet gremial.
9. White sandals and stockings¹.
10. Two bells for the Gloria.
11. Two violet cushions for the prostration during the Litany.
12. White maniple, stole and dalmatic for the deacon.
13. Violet maniple and folded chasuble for the deacon.
14. Violet maniple and folded chasuble for the subdeacon.

(No's 12, 13 and 14 may be placed on a separate credence.)III.

III. In the Baptistry

1. The font, thoroughly cleansed.
2. Water in sufficient quantity.
3. On a credence, covered with a white cloth:
 - a) *Oleum Catechumenorum*.
 - b) *Sanctum Chrisma*.
 - c) Ewer, basin and towels.
 - d) Bread, lemon and cotton.
 - e) Faldstool with violet cushions.
 - f) Holy-water vessel (empty) with sprinkle.
 - g) Vessel used in filling the baptismal font.

¹ "Cum velis violaceis, quibuscum afferentur, et aderunt etiam vela alba, quibuscum recipientur." Mart., VI, c. 16, n. 28.

IV. In the Sacristy

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1. Vestments for the Sacred Ministers:

a) Surplice, amice and violet cope for the assistant priest.

b) Amices, albs and cinctures for the two assistant deacons.

c) Amices, albs and cinctures for the deacon and subdeacon.

d) Violet stole for the deacon.

2. Linen surplice for the cross-bearer¹.

3. Linen surplices for those who read the prophecies.

4. Thurible and boat.

5. Holy-water.

6. The rod (*arundo*) with triple candle.

Five grains of incense² on a silver plate; tapers, matches.

8. Chafing-dish, containing the new fire³; a pair of tongs.

9. Torches for the Elevation.

¹ "Crucifer indutus superpelliceo." Mart., VI, c. 16, b. 60. — De Herdt, Prax. Pont., III, 162.

² The grains must be formed of *incense*, not of wax.

³ The new fire should be struck from flint. Cær. Ep., lib. II, c.27, n.3.

Remarks

1. The Sanctuary lamp and other lamps in church remain extinguished, until the deacon sings *Apis mater eduxit*.

2. The altar steps are bare until the end of the Litany, or the carpet is covered with violet, which is removed with the violet antependium before Mass. De Herdt, Prax. Pont., HI, 135; Mart., VI, c. 16, n. 10.

3. The throne should be draped in white; the bishop's seat, however, should be furnished with violet cushions, which are replaced with white before Mass.

4. The pictures and images in church are uncovered at the *Gloria in Excelsis*, if convenient; or, they may be uncovered at the end of the service¹.

5. The side altars may be adorned with a cross (unveiled) and candlesticks, but no relics or flowers².

6. If Holy Orders be conferred, see preparations under No. 288.

7. If the bishop does not bless the font, a violet stole and a linen surplice should be prepared for the priest who sprinkles the people before the Holy Oils are poured into the font.

¹ Deer. Auth. n. 1248 and 2965 ad 2.

² Van der Stappen, V, 30.

ARTICLE II

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Function

After Sext, the bishop enters the church, accompanied as usual (29), and after praying at the high altar goes to the throne¹. The deacon and the subdeacon² with the ministers of book and candle come to the throne. The bishop removes his cappa and, assisted by the deacon, puts on the amice, alb, cincture, pectoral cross, purple stole, cope and plain mitre (74). The deacon and the subdeacon go to the bench; the assistant deacons and the assistant priest (in surplice) attend the bishop.

Blessing of the New Fire

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The acolytes bring before the throne the chafing-dish with new fire, struck from a flint. The cross-bearer³ with processional cross and the thurifer with thurible (empty) and boat, and an acolyte with holy-water and sprinkle, and another acolyte with the plate containing the five grains of incense come to the throne. They stand facing one another: the cross-bearer and the acolyte with the grains at the bishop's right, the thurifer and the acolyte with holy-water at his left⁴. The bishop, without mitre, rises, and blesses the new fire, saying *Dominus vobiscum* and the three Prayers from the Missal. The thurifer puts a piece of charcoal, lighted at the new fire, into the thurible. The acolyte, holding the grains of incense, kneels on the lowest step of the throne. The bishop blesses the grains, saying the Prayer *Veniat, quæsumus, etc.* He sits,

1 The aspersion is omitted where the custom of removing the holy-water from the fonts prevails. Mart., VI, c. 16, n. 51.

2 The deacon, vested in amice, alb, cincture and stole, and the subdeacon in amice, alb, and cincture are at the bench when the bishop enters the church.

3 "Si diaconus et subdiaconus in benedictione ignis assistant, crucem defert subdiaconus, et alias clericus." De Herdt, Prax. Pont., HI, 162.

4 Ita De Herdt, Prax. Pont., III, n. 136. Juxta Martinucci vero "Crucifer locum sumet ante focum, cruce versa ad Episcopum."

puts incense into the thurible (the assistant priest ministering with *oscula*) and blesses it, then rises and sprinkles the fire and the grains with holy-water, saying: *Asperges me, etc.*, and incenses each with three swings. The chafing-dish, the grains and the holy-water are carried into the sacristy; the cross-bearer and the thurifer take places near the credence. The bishop, assisted by the deacon and the subdeacon *in albis*, divests, resumes the cappa, and sits. The assistant deacons remain seated with the bishop. The deacon and the subdeacon return to the bench, where the deacon takes off the violet stole, and puts on white maniple, stole and dalmatic; the subdeacon puts on violet maniple and folded chasuble. The bishop meanwhile puts incense into the thurible, the assistant priest ministering, and blesses it as usual. The deacon and the subdeacon, preceded by the thurifer, go to the sacristy with the prescribed reverences (271).

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The Blessing of the Paschal Candle

In the sacristy they form a Procession and advance to the main door of the church in the following order: 191

1. The acolyte with the grains and at his left the thurifer with thurible and boat.
2. The subdeacon alone with the processional cross.
3. The deacon, carrying the rod with the triple candle and at his left the master of ceremonies with a candle, lighted at the new fire.
4. Two or four acolytes.

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At the main door the Procession turns toward the high altar, halts, and the deacon lights one of the three candles on the rod from the candle held by the master of ceremonies. The deacon genuflects¹ (and with him the bishop and all, except the subdeacon) and sings *Lumen Christi*. In the middle of the church, the second candle on the rod is lighted and he genuflects and sings *Lumen Christi* in a higher tone of voice. In the sanctuary the third candle is 192

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¹ “Diaconus erigit arundinem, genu dextrum flectit et *genuflexus* cantat Lumen Christi.” Van der Stappen, V, η. 97.

lighted and, genuflecting as before, the deacon sings in a still higher tone *Lumen Christi*. The bishop (without mitre) and the clergy genuflect each time and answer in the same tone of voice as the deacon, *Deo Gratias*. After the third response the bishop and the clergy sit. The deacon gives the rod to an acolyte, receives the book for the *Exsultet* from the master of ceremonies, kneels *in piano* before the bishop and (without kissing his hand) says: *Jube Domne benedicere*. The bishop answers (from the book held by the book-bearer): *Dominus sit in corde..... Paschale præ-nium. In nomine Patris, etc.* The deacon goes to the stand and places the book on it. The subdeacon (with cross) and the thurifer stand at his right, the acolyte with the triple candle and the acolyte with the grains of incense stand at his left¹. The deacon incenses the book as at the Gospel and sings the *Exsultet*². After *concordiam parat, et curvat tempora*, the deacon, accompanied by the master of ceremonies and the acolyte with the grains of incense, goes to the Paschal candle and fixes the grains of incense in the

1

blowing order: 4 2 5. After the words *rutilans ignis ac-*

3

endit, the deacon, accompanied by the acolyte with the triple candle, goes to the Paschal candle and lights it with one of the three candles³. At *apis mater eduxit*, the deacon causes until the master of ceremonies or an acolyte has lighted at least the lamps of the main altar. At the various laudes in the *Exsultet*, the bishop and the clergy sit. *Respice, etc.*, to *Per eundem, etc.*, is omitted⁴. The deacon closes the book, the subdeacon gives the cross to an acolyte and both go to the bench. The bishop and the clergy meanwhile sit.

1 "Subdiaconus cum cruce versa ad Episcopum . . . omnes lineam ectam efformant." De Herdt, Prax. Pont., III, 138.

2 "Diaconus nec librum signans nec seipsum junctis manibus incipiet cantare Exsultet etc." Mart., VI, c. 16, n. 85.

3 "It would be well to saturate the wick of the Paschal candle beforehand with kerosene or with a mixture of turpentine and wax, so that the deacon may have no difficulty in lighting it." Muller, Handbook of Ceremonies, p. 207, Note 4.

4 S. R. C. 3103 as 3. d.

None—Prophecies

At the bench the deacon takes off the white maniple, stole and dalmatic, and puts on the violet stole; the subdeacon removes the maniple and the folded chasuble. None is now recited. After None the bishop says the psalms of preparation *Quam dilecta, etc.* The subdeacon goes to the credence, receives the violet humeral veil, takes the white sandals to the bishop and puts them on as directed (72). After the Prayers, the bishop removes the cappa, washes his hands and, assisted by the deacon and the subdeacon, puts on amice, alb, cincture, maniple, pectoral cross, stole, tunic, dalmatic, gloves, chasuble of violet color and the plain mitre¹. The deacon and the subdeacon go to the bench, where they put on their maniples and folded chasubles; the assistant priest in violet cope and the assistant deacons in folded chasubles come to the throne. The assistant priest puts the ring on the bishop's finger, *cum osculis*. The bishop takes the pastoral staff and goes to the altar, where the deacon of the Gospel removes the mitre and all make the prescribed reverence to the Cross (271). The bishop ascends between the deacon and the subdeacon, kisses the altar, receives the mitre from the deacon and takes the pastoral staff from the minister.

After making a reverence to the Cross, the bishop returns to the throne, by the short way, between the deacons, preceded by the assistant priest. The deacon and the subdeacon remain at the bench. The bishop sits with mitre, receives the gremial and reads the first Prophecy. A lector, accompanied by the second master of ceremonies, goes to the stand and sings the first Prophecy, then goes to the throne where he kisses the bishop's hand and remains *in piano* until *Flectamus genua*, when he genuflects and returns to his place (271). After the first Prophecy, the bishop rises without mitre and sings *Oremus*; the first assistant deacon sings *Flectamus genua*; the second assistant deacon, *Levate*. The bishop sings the Oration in ferial tone, then sits with mitre. The same is observed at the other Prop-

¹ "Dignitates capiunt pluvialia, presbyteri casulas, et diaconi et subdiaconi planetas plicatas. De Herdt, prax. I ont., HI, 140.

ecies, except that after the twelfth Prophecy the *Flectamus genua* and *Levate* are omitted.

Blessing of the Font¹

195 After the twelfth Prophecy, the deacon and the subdeacon remove their folded chasubles and maniples, go to the throne and take off the bishop's chasuble, gloves, dalmatic and tunic, and vest him in violet cope and plain mitre. They return to the bench and put on their folded chasubles (without maniples). The Procession then moves toward the font in the following order:

1. The chanters, singing *Sicut cervus, etc.*
2. An acolyte with the Paschal candle² (elevated).
3. The subdeacon with the Cross between two acolytes with lighted candles.
4. The clergy³.
5. The deacon and the assistant priest.
6. The bishop with the pastoral staff between the deacons.
7. The ministers of mitre and staff, of book and candle.

Outside the Baptistry, the staff-bearer takes the staff and the second assistant deacon removes the mitre. The bishop sings the Prayer from the book held by the assistant priest. He receives the mitre from the first assistant deacon and the staff from the minister, and proceeds to the font, where the minister takes the staff and the second assistant deacon removes the mitre. The cross-bearer with the acolytes stand, facing the bishop; the acolyte with the Paschal candle stands at the bishop's right, the assistant priest stands at the bishop's left and holds the book; the bishop, assisted by the deacon and the subdeacon, performs the Blessing as prescribed in the Missal.

196 After the Preface, the assistant priest gives the book to the book-bearer and hands the sprinkle to the bishop with

¹ "Si Episcopus fontem non benedicat, interim remanet sedens in sede sua cum ministris. Dignior canonicus, quem Episcopus designaverit accedit ad fontem omniaque observat," etc. DeHerdt, Prax. Pont., 111, 142.

² If the chanters are clerics, they walk after the subdeacon. The *tonsurandi* precede the acolyte with the Paschal candle.

³ *Ordinandi ad Minores et Majores* walk before the clergy.

oscula. The bishop sprinkles himself and all who are nearby, then sits with mitre, while the assistant priest, having put on a violet stole, sprinkles the clergy and the people in the church. Meanwhile clerics take from the font water that is to be reserved for the blessing of houses and so forth; or, if the water has been blessed in a large vessel (and this would seem preferable), the font is filled from it. The bishop then rises, pours in the Holy Oils as directed in the Missal, mixes the oil with the water, and washes his hands¹.

The Procession returns to the altar in the order above described. The deacon and the subdeacon take off their folded chasubles and assist the bishop in removing his cope. The bishop, with mitre², prostrates on the faldstool before the altar. All kneel: the assistant deacons beside the bishop³, the deacon and the subdeacon at the bench. The *ordinandi ad Ordines Majores* lie prostrate *in piano*. Two chanters begin *Kyrie**, etc., and the choir answers, *i. e.*, repeats all the words of the two chanters⁵. After *Sancta Maria*, etc., the deacon and the subdeacon go to the sacristy and vest in white for Mass, but do not put on their maniples until they have vested the bishop. At *Peccatores*, they come from the sacristy; the bishop rises and stands *in piano* before the altar⁶. The mitre and violet stole are removed and the bishop is vested in white stole, tunic, dalmatic, gloves, chasuble and precious mitre. Meanwhile the assistant priest and the assistant deacons vest in white and return to the bishop. 197

¹ If Baptism is to be administered, the bishop puts on the white stole and cope and wears the gold-cloth mitre when prescribed by the rubrics. At *Accipe lampadem*, etc., the Paschal candle is given. After Baptism, the bishop resumes the violet stole and cope with plain mitre. The bishop may, if he prefer, appoint a priest to perform the ceremony.

² S. R. C. n. 1665 ad 3.

³ De Herdt, Prax. Pont., HI, 143.

⁴ If there be no ordination, the Litany is commenced on leaving the font, and the deacon and the subdeacon put on their white dalmatics immediately after removing the bishop's cope. S. R. C. n. 3108 ad 10.

⁵ Car. Ep., lib. II, c. 27, n. 19.

⁶ "Episcopus surgit et statim ibidem ante altare accipit paramenta, etc." De Herdt, l. c.; Cær. Ep., l. c.

The assistant priest puts the ring on the bishop's finger; the deacon and the subdeacon put on their maniples. While the bishop vests, the candles on the altar are lighted, Howers are placed on the altar, the violet antependium, cushions etc., are removed. If *Major Orders* are to be conferred during the Mass, the bishop, after the y. *Ut omnibus fidelibus defundis, etc.*, takes the pastoral staff and says: *Ut hos electos, etc.*

The Mass

198 At the solemn *Kyrie* all rise, and the bishop begins Mass. He says the psalm *Judica*, kisses the altar and the Gospel and incenses the altar as usual (81). He goes to the throne where he says the *Kyrie* with his assistants, then receives the plain mitre and returns to the altar. He confers Tonsure, assisted by the deacon and the subdeacon. The assistant priest and the assistant deacons meanwhile sit at the epistle side. At the throne he intones the *Gloria*, during the recital of which the bells are rung. He goes to the altar where he confers the four Minor Orders.

199 Having returned to the throne, the bishop sings *Pax vobis* and the Prayer *Deus, qui hanc, etc.*, with the *Oratio pro Ordinandis (sub unica conclusione)*. He receives the mitre, goes to the altar and ordains the subdeacons. He says the Epistle at the throne while a newly ordained subdeacon chants it at the altar. Deaconship is then conferred¹. When the bishop has returned to the throne, the subdeacon who chanted the Epistle, accompanied by the second master of ceremonies, goes to the throne (271) and standing before the bishop says aloud: *Reverendissime Pater, annuntio vobis gaudium magnum quod est Alleluja*, and kisses the ring. A chanter preintones *Alleluja* which the bishop, standing without mitre, sings three times, raising his voice higher each time. The choir answers *Alleluja*, and after the third repetition sings *Confitemini* and *Laudate* to the verse *Quoniam, etc.*; at *Confitemini, etc.*, the bishop sits, receives the

¹ "Episcopus leget Epistolam dum ipsa cantabitur . . . Cantata Epistola et manu Episcopi a Subdiacono osculata, Episcopus redibit ad altare et procedet ad ordinationem diaconorum." Mart., VI, c. 16, n.220.

mitre and reads from the Missal to *Quoniam, etc.*, then goes to the altar and ordains the candidates for priesthood. He returns to the throne, sits, and reads *Quoniam, etc.*, (which the choir sings) and the Gospel. When the bishop has read the Gospel, it is sung by the newly ordained deacon with the usual ceremonies, except that the candles are not held by the acolytes. The bishop sings *Dominus vobiscum* and *Oremus* without the Offertory. Having received the precious mitre, he goes to the altar where he sits with mitre and gremial and receives the offering of candles made by the newly ordained. The gloves are taken off and the bishop washes his hands. From the *Suscipe* to the end, the newly ordained priests say the prayers of the Mass with the bishop (except the Blessing). On Holy Saturday the *Agnus Dei* is not said nor is the *Pax* given¹.

When the bishop has received the ablution and washed his hands, he intones (without mitre) at the epistle side *Jam non dicam vos servos*, which is continued by the choir. He completes the ordination as prescribed in the *Pontificale* and returns to the throne² The choir sings *Alleluja, etc.*, with the psalm *Laudale*. Meanwhile all sit. The bishop, sitting with mitre and gremial, reads the antiphon and the psalm from the Missal. When the choir has repeated the antiphon, the bishop's mitre is taken off and all rise. *Vespere autem* is preintoned to the bishop (44). He repeats the antiphon, sits, receives the mitre and puts incense into the thurible, the assistant priest ministering. The bishop rises, makes the sign of the cross at the intonation of the *Magnificat* and takes the pastoral staff and observes what is prescribed for the incensation of the altar (37). The bishop is incensed by the assistant priest, the choir by the subdeacon (44). After the repetition of *Vespere autem* by the choir, the bishop continues Mass, gives the Blessing as usual and makes the prescribed allocution to the newly ordained³.

¹ There is no Introit, Credo, Offertory, *Agnus Dei*; Vespers are said instead of the *Communio*.

² If there is no ordination to Priesthood, the bishop returns to the throne immediately after washing his hands.

³ On Holy Orders, cf. No. 28S; on Indulgences, cf. No. S9.

CHAPTER VIH

The Assistance of the Bishop on the Last Three Days of Holy Week¹

ARTICLE I

201

Holy Thursday

If it should happen that the Ordinary can not celebrate Mass on Holy Thursday, the function should be performed by an auxiliary or by a visiting bishop. If this be impossible, the Holy Oils should be sent for consecration to a neighboring bishop² and Solemn Mass celebrated by the *Dignior* of the clergy (242). The *Cærenioniale* prescribes that, if possible, the bishop, vested in cope, assist at the Mass and at the end of Mass carry the Blessed Sacrament in solemn Procession as prescribed (170)³. At the Procession, the celebrant and the ministers wear vestments corresponding to their rank. The first assistant deacon of the bishop wears a stole. — The denudation of the altar may be performed by the celebrant of the Mass, assisted by the deacon, each wearing a violet stole.

ARTICLE II

202

Good Friday

The celebrant with the ministers should be ready at the bench before the bishop comes to the high altar. When the bishop arrives, he makes a reverence to the cross, prostrates on the faldstool, which should have no cover. On the left, slightly behind the bishop, the celebrant prostrates

¹ For the rubrics on the assistance of the bishop at solemn Mass, cf. No. 242; cf. also 274 et seq.

² Mart., VI, c. 14, n. 3.

³ Cær. Ep., lib. II, c. 23, n. 14.

on a stool, likewise uncovered. The deacon and the sub-deacon kneel *in pianol*. After protracted prayer¹, the bishop goes to the throne with the assistant deacons (vested in surplice), and the celebrant ascends to the altar and proceeds as prescribed in the Missal. The bishop reads the two Prophecies and the Tracts, and assists at the Passion standing³ with joined hands. He stands at the Orations and at the denudation of the Cross, genuflects at *Flectamus genua* and at *Venite adoremus*. When the celebrant has carried the Cross to its place, the bishop sits and the *scutiferi* take off his shoes (72). Trailing the cappa, he goes between the assistant deacons to adore the Cross, and returns to the throne, where the *scutiferi* put on his shoes. The bishop reads the *Improperia* with the assistant deacons. Meanwhile the celebrant, with the *Dignior* of the clergy at his left, goes to adore the Cross. He is followed by the others according to rank.

Shortly before the Procession, the bishop removes the cappa and is vested with amice, pectoral cross, black stole, cope and plain mitre. In the Procession he follows the celebrant, who walks alone. The rest is done as explained under No. 182, except that the celebrant takes the Blessed Sacrament out of the Repository and gives it to the bishop; he also receives it from him on arriving at the high altar. During the Procession he may carry a candle. The bishop incenses the Blessed Sacrament, and returns to the throne where he puts incense into the thurible, standing, then kneels until after Communion⁴. After the ablution he divests, puts on the cappa, and Vespers are said⁵. 203

¹ "Ministri sacri procumbere in faciem suam non debent, nisi procumbet celebrans." Mart., VI, c. 15, art. 2, η. 57.

² "Spatio ferme unius Miserere." Mart., VI, c. 15, art. 3, η. 42.

³ S. R. C. 2184 ad 2; 3059 ad 3.

⁴ "Incensato SS. Sacramento, accipit mitram a digniori diacono assistente, revertitur ad sedem suam cum presbytero et diaconis assistentibus, ibidem stans cum mitra denuo incensum imponit, deinde descendit ad genuflexorium, genuflectit, et sine mitra genuflexus manet, donec perficiatur communio." De Herdt, Prax. Pont., III, 107; Bauldry, et al.

⁵ If there was no sermon after the Passion, the Indulgences are published after Vespers by the assistant priest.

ARTICLE III

204

Holy Saturday

The celebrant blesses the fire and the grains of incense in the sacristy or in some other suitable place. Then with the deacon (vested in white) and the subdeacon he sits at the bench. The bishop, vested in cappa, enters the church as usual (29), and after a short prayer sits at the throne¹. When the bishop enters the sanctuary, the celebrant and the ministers rise, and stand while the bishop prays; when he sits at the throne, they also sit. After a short pause, the bishop puts incense into the thurible, the assistant priest ministering with *oscula*, and blesses it. The ceremonies are now the same as prescribed when the bishop himself sings the Mass (192). The celebrant remains at the bench until the *Exsultet* begins, when he goes to the epistle side², and stands with joined hands and turned toward the deacon. He then puts on the violet maniple and chasuble, and the Prophecies are read. At the end of each Prophecy, the lector kisses the bishop's hand. The bishop does not read the Prophecies, but reads only the three Tracts. The book-bearer and the candle-bearer, therefore, come to the throne after the fourth, the eighth and the eleventh Prophecy.

205

At the blessing of the font, the bishop remains at the throne, or walks, after the celebrant, to the font. During the Litany he prostrates (without mitre) on the faldstool, with the celebrant at his left³. The assistant priest and the assistant deacons kneel near the bishop, the deacon and the subdeacon near the celebrant. After the Litany, Mass

¹ An assistant priest and two chaplains or assistant deacons accompany the bishop and assist him at the throne. De Herdt, Prax. Pont., III, 15S, 159.

² "Accedit ad altare, illud in medio osculatur, et deinde stat manibus junctis in cornu Epistolæ respiciens diaconum cantantem." De Herdt, Prax. Pont., III, 160.

³ "Celebrans genuflectit ante scabellum a sinistris Episcopi et paulo post eum." De Herdt, ibid.

is celebrated as described under No. 242. The bishop stands for the singing of the *Alleluja* after the Epistle, but sits at the *Confitemini*. The Introit, the *Credo*, the Offertory, the *Agnus Dei* and the *Pax* are omitted. At the antiphon of the *Magnificat*, the bishop, sitting, puts incense into the thurible and blesses it. He stands during the *Magnificat*, is incensed (with three swings) by the assistant priest, and sits during the repetition of the antiphon.

CHAPTER IX

Procession on St. Mark's Day and on Rogation Days

By order of the bishop, notice of the Procession is given 206 to all the secular and regular clergy and, where it is the custom, to confraternities. At the appointed time, all assemble in the Cathedral church. The bishop puts on amice, alb, cincture, pectoral cross, violet stole, cope and plain mitre. The regular clergy are clad in the garb of their order; the secular clergy wear surplices, except canons who wear vestments (chasubles, dalmatics and tunics). The deacon and the subdeacon wear violet dalmatic and tunic respectively. *Exsurge, etc.*, is intoned by the chanter. All stand; the bishop with mitre. When the chant ceases, the bishop kneels, mitred, at the faldstool, and the others with heads uncovered at their places. The Litany is now sung¹. After *Sancta Maria*, the Procession advances in the order described below. The bishop, with the pastoral staff in his left hand and blessing the people with his right, walks last between

¹ "Celebrans cantat Allduja post Epistolam, postquam subdiaconus illud Episcopo annuntiaverit." De Herdt, Prax. Pont., III, 160.

² "Litaniæ in Rogationibus sunt recitandæ de praecepto (S. R. C. 2740 ad 8); et singuli Litaniarum versus integre a Cantoribus et a Clero repeti debent (3135) non vero duplicantur nisi in Processione (3011 ad 2; 3580 ad 4); et omnes versus tam intra quam extra Ecclesiam cantandi repeti debent." (S. R. C. 3993 ad 4.)

the deacons¹. The singing of the Litany is continued during the Procession. If necessary, the Litany, in whole or in part, is repeated, or the Penitential Psalms are said.

207

*Order of Procession*²:

Cross-bearer or banner-bearer, in surplice, between two acolytes with lighted candles.

2. School children: boys, girls³.

3. Religious societies of men, of women³, with their banners.

Lay choirs.

Religious (Brothers).

6. Regular clergy, preceded by their cross-bearer.

Diocesan clergy, preceded by the thurifer and the cross-bearer (subdeacon⁴, between two acolytes, *a*) Seminarists; *α*) choir of clerics; *c*) assistants, chaplains, parish and cathedral clergy, all two and two, *digniores ultimi*.

8. Bishops and prelates who are vested in mitre and cope (*parati*).

9. Assistant priest and deacon of the Mass.

10. The bishop, between the assistant deacons, holding the staff in his left hand, and blessing the people with his right.

Inferior Ministers, staff-bearer, mitre-bearer, book-bearer, candle-bearer.

12. Prelates, not vested in cope and mitre, *digniores primi**.

13. The laity who are not in confraternities; men first.

¹ The *Cceremoniale* observes that if there be a custom in the place of carrying a sacred relic or image, the custom should be maintained. The relic is incensed and carried by the bishop. The pastoral staff is carried by the staff-bearer, with both hands, before the bishop.

³ This order may be observed also on other occasions.

³ "Primo pueri, deinde puellae." Wapelhorst, 323, et al.

"Verba Ritualis ita intelligi debent, ut post Clerum viri a feminis *separatim* incedant; quoad modum vero et locum eundi Rituale nihil statuit." S. R. C. n. 797.

< "Crux defertur per subdiaconum assistentem, vel per clericum superpelliceo indutum." Wapelhorst, n. 323.

⁵ De Herdt, Prax. Pont., III, 226, 11.

When the Procession arrives at the church, which it is customary to visit, the clergy of that church, vested, meet it outside the door and accompany the bishop and the clergy to the sanctuary¹ (29). The prescribed antiphons, versicles and Prayers are said, and the ferial Mass is sung either by the bishop or by a priest, with the usual ceremonies. If the patron of the church be St. Mark, the solemn Mass of this saint is sung. If it be deemed preferable to celebrate the Mass in the cathedral, the chanters sing the antiphon and the versicle of the Blessed Virgin and of the (titular) saint, and the bishop adds the proper Prayers, after which the Procession returns to the cathedral².—The same rite, but with less solemnity, should be observed on the three Rogation Days and on the occasion of other processions similar in character.

¹ "Episcopo aspersorium more solito porrigendum est." De Herdt, Prax. Pont., III, 204.

³ If a sacred relic or image be carried, the proper antiphon, versicle and Prayer are sung as soon as the Procession returns to the *Matrix Ecclesia*. The relic is incensed and the bishop, mitred, gives with it the triple benediction.

BISHOPS IN PROCESSION.

NOTE. — For processions, bishops vest in amice, cope and mitre. As a general rule, the color of the copes should correspond with the vestments of the celebrant. If the celebrant wears the precious mitre, the bishops may wear either gold-cloth or plain white silk mitres. In presence of the Pope, cardinals use white silk and bishops plain linen mitres. In a provincial council the archbishop wears the precious mitre, bishops wear gold-cloth, and abbots plain silk or linen mitres. De Herdt, Prax. Pont., I, 146.

CHAPTER X

Mass and Procession on the Feast of Corpus Christi

ARTICLE I

210 Preparations

I. At the High Altar

1. The crucifix and six wax candles, lighted. (Flowers, but no reliquaries.)
2. At least six additional wax candles to be lighted at the *Sanctus*, or toward the end of Mass.
3. White antependium.

II. On the Credence

1. The monstrance (light in weight), covered with a white veil, and the lunette with host to be consecrated during Mass.
2. Benediction veil (white).
3. Two copies of the *Rituale Romanum*, for the psalms or hymns to be said by the bishop and the assistant deacons during the Procession.
4. Wax candles in sufficient number for the clergy, and an ornamented candle for the bishop to be carried by his chaplain².
5. White cushion.
6. The precious mitre and (near the credence) the pastoral staff.
7. Cards for the Indulgences, to be published after the Procession.

¹ "Hac vero Dominica (infra Octavam Corporis Christi) peragatur sollemnis Processio cum SSmo Sacramento, præs Scripta in Cærem. Episcoporum, lib. II, c. 33." S. R. C. die 24. Jul. 1911. "De consensu tamen Ordinarii fieri potest etiam ipso die festo." S. R. C. 3. Maj. 1912.

² Mart., VI, art. 2, c. 23, n. 6.

III. In the Sanctuary

1. Kneeling-desk for the bishop.
2. White canopy for the Procession.
3. Four lanterns with wax candles.

IV. In the Sacristy

1. Vestments for the assistant priest, the assistant deacon and the officers of the Mass (242).
2. Two thuribles and boats.
3. Eight torches.

All the preparations mentioned under No. 242. The vestments for the bishop (white cope, etc.) will be placed in the sanctuary or in the sacristy, accordingly as the bishop vests.

The Mass

The bishop goes to the church (29) and assists at solemn Mass, sung by the *Dignior* of the clergy². Two hosts are consecrated. The ceremonies, fully explained under No. 242, are observed. After the Elevation, the master of ceremonies arranges the Procession⁵. When the celebrant has consumed the Precious Blood, he places the lunette with the Sacred Host in the monstrance, which the deacon covers with a white veil⁴. The monstrance is placed in the middle of the altar, and the ceremonies prescribed *coram SSmo exposito* are observed (169). Toward the end of Mass, the assistant priest and the deacons vest and return to the throne. The bishop receives the mitre and, standing, puts incense into the two thuribles (without blessing), the assistant priest ministering without *oscula*. He takes the pastoral staff, goes to the altar, where he gives the staff to the minister; the second assistant deacon removes the mitre, and the first takes off the zucchetto. The bishop genuflects

¹ S. R. C. 3728 ad 3; 2526, 2528.

² Cær. Ep., lib. II, c. 33, 15.

³ Ibid. n. 17. If the number of the confraternities and of the clergy is small, the procession forms toward the end of Mass.

⁴ "Ostensorium velo operiatur, donec auferatur ab altari." *Rituali Romanum*, 1915. De Herdt, Prax. Pont., III, 229.

on both knees¹ and kneels on a cushion, placed on the lowest step. The first deacon takes the veil from the monstrance, the bishop receives the thurible from the assistant priest and incenses the Blessed Sacrament.

- 212 The master of ceremonies places the humeral veil over the shoulders of the bishop and the second deacon fastens it in front. The first deacon, with the prescribed genuflections, takes the monstrance and hands it to the bishop, who receives it kneeling on the altar step². The deacon genuflects and goes to the right of the bishop. The chanters intone the *Pange lingua*, etc. The bishop rises and stands, turned toward the people, between the assistant deacons who hold the ends of his cope. Walking under the canopy, the bishop recites with the deacons the psalms and hymns prescribed in the Roman Ritual. The Procession, if it be of considerable length, may halt and Benediction may be given once or twice³.

213

Order of Procession.

1. Cross-bearer (in surplice) or bearer of the banner of the Blessed Sacrament.
2. Pupils of school and catechism classes.
3. Lay religious societies. (Cf. No. 207, Note 3.)
4. Lay choirs.
5. Regular clergy, preceded by their cross-bearer.
6. Subdeacon cross-bearer and two acolytes.

¹ "Utroque genu." Martinucci, VI, c. 23, n. 88. Favrin, p. 108.

² The words "in supremo gradu" are omitted in the latest *Rituale Romanum*, from which we may infer that the bishop remains kneeling on the lowest step. (Wapelhorst, 324.) But Menghini, in his latest edition of Martinucci, says: "Tum Episcopus et secundus Diaconus gradus ascendent, ut genua flectant in ora suppedanei, juxta communionem et commodiorem praxim." (Pars. II, Vol. 1, p. 663 et p. 429.)

³ "Etiam si benedictio cum SS. Sacramento semel tantum in fine processionis sit danda, vetustissima tamen consuetudo pluries benedictionem dandi, tolerari potest, eo tamen modo, ut saltem servetur regula Cæremonialis, quod 'non toties pausatio fiat, et benedictio elargiatur, quoties altaria occurrunt, sed semel vel iterum.' Quando ad hujusmodi altaria cum SS. Sacramento benedictio populo impertitur, praemitti debet *Tantum ergo* cum versu *Panem de calo . . . Alleluja* et oratione *Deus, qui nobis.*"

7. Diocesan clergy¹: a) Seminarians; b) choir of clerics; c) assistants, chaplains and parish clergy, all two and two, *digniores ultimi*; d) bishops and prelates, vested in copes (*parati*).
8. The assistant priest.
9. The staff-bearer, carrying the pastoral staff (raised from the ground) with both hands.
10. Eight clerics, four on each side of the canopy, carrying torches².
11. Two thurifers, who continually incense the Blessed Sacrament, gently moving the thuribles.
12. The bishop between the assistant deacons, who raise his cope on each side. The bishop and the deacons, reciting psalms and hymns, walk under the canopy, the staves of which are carried by priests or clerics vested in surplice (cope, if customary) within the church, and outside the church by laymen, according to custom.
13. At each corner of the canopy a cleric, carrying a lantern with lighted wax candle³, and at the right of the canopy a chaplain, carrying the lighted candle of the bishop⁴.
14. After the bishop⁵ the mitre-bearer, holding the precious mitre in both hands.
15. The book-bearer and the candle-bearer.
16. Bishops and prelates who are not *parati*, but vested in rochet and mantelletta (*digniores primi*).
17. Lastly, the laity who are not members of the confraternities or societies; men first⁶.

¹ Priests, deacons and subdeacons vested in chasubles, dalmatics and tunics; prelates vested in copes; all with heads uncovered. ²At least the vested clergy should carry lighted candles.

² "Portantes funalia non incedunt a lateribus baldachini, sed hinc inde, id est ab una et altera parte immediate ante baldachinum." De Herdt, Prax. Pont., HI, 225. Cær. Ep., lib. II, c. 33, n. 7.

³ Mart., VI, c. 23, n. 49.

⁴ Ibid. n. 50.

⁵ The train-bearer, if necessary, raises the vesture and the cope of the bishop.

⁶ Wapelhorst, 323, 325.

214 When the Procession has returned to the church and the bishop is nearing the high altar, the first assistant deacon kneels (on both knees) *in piano*, adores the Blessed Sacrament and receives the monstrance. The bishop genuflects to the Sacred Host and then kneels on a cushion placed on the lowest step of the altar. The deacon ascends, places the monstrance in the middle of the altar, genuflects, descends and kneels at the right of the bishop. The chanters begin *Tantum ergo, etc.*; at the verse *Veneremur cernui, etc.*, all incline. The bishop puts incense into the thurible without *oscula* or blessing (the assistant priest

Sacrament. The
ija. The bishop,
e Prayer *Deus, qui*
stant deacons. He
•wing ascends and
under No. 54.

e monstrance and
ects and descends
Is on the cushion
of ceremonies re-
ers of the bishop,
stle corner of the
ted by the bishop,
dulgences granted
n the Procession.

rtato ad Altare, aut
ice Sanctissimam Eu-
»mum Altaris gradum
et Calicem Diacono,
•erit, stando porrigat;
consistere, ac tradito
m simplicem in plano
u Altaris, sicque genu-
nendi adfuerit. Diaco-
iccipit de manu Cele-
Hebdomadæ Calicem
nu peragere debet in
Sanctissimum adorare,
e recipiat.” S. R. C.

The Blessed Sacrament is now placed in the tabernacle and the monstrance is covered with a white veil¹ (55). The *Cærenionalc* also permits the Blessed Sacrament to remain exposed², and in that event the bishop makes a genuflection on both knees *in piano*, receives the mitre *e conspectu Sanctissimi*, and goes with the clergy to the sacristy where he divests.

¹ Mart., VI, c. 23, n. 163.

² Cær. Ep., lib. II, c. 33, n. 30.

Not e. — If the bishop prefer to say the Mass, he should say only a Low Mass¹. After Mass he goes to the throne, removes the maniple and the chasuble, and puts on the cope. (215)

If the bishop goes with the Procession, vested in cappa, he walks alone² with uncovered head after the canopy. His candle is carried by a chaplain. If he assist at Benediction, the following should be observed:

1. The bishop kneels at the kneeling-desk, which is placed in the middle of the sanctuary. He rises, puts incense into the thurible and, kneeling on the lowest step of the altar, incenses the Blessed Sacrament, and returns to his place. The celebrant sings the Oration *Deus, qui nobis, etc.*, and gives the Benediction³.

2. If the bishop assist in rochet and mozetta, he kneels in the choir stall or at the kneeling-desk, and all the ceremonies are performed by the celebrant⁴.

¹ Cær. Ep., lib. II, n. 33, c. 31.

² “Non infra Diaconos assistentes, sed solus incedere debet.” Favrin. Praxis. p. 108. S. R. C. n. 2049 ad 12.

³ “Postea Episcopus benedictionem episcopalem nequit impertire.” S. R. C. n. 3018 ad ad 2.

⁴ S. R. C. n. 2102 ad 0; 2106 ad 1; 3110 ad 21.

CHAPTER XI

Pontifical Mass and Vespers at the Faldstool

ARTICLE I

PRELIMINARY

216 If the Ordinary celebrates Mass or Vespers in presence of a cardinal, a legate, or his metropolitan, he officiates at the faldstool. The metropolitan also officiates at the faldstool, if a cardinal or a legate is present. The greater dignitary occupies the throne (273, 4, 5). When a bishop celebrates solemn Mass or Vespers outside of his diocese, he celebrates at the faldstool. In virtue of a decree of the Sacred Congregation of Rites², dated May 9, 1899, the Ordinary may give the privilege of his throne and assistant deacons to any bishop who officiates at Mass or Vespers, except to his coadjutor, auxiliary, or other dignitary of the diocese. A cardinal should invite only a cardinal to officiate at his throne (273, 3, 4). If a cardinal, or a legate, or the metropolitan is present, the bishop bows to him before beginning Vespers or Mass, and again before giving the Blessing.

217 The preparations for Vespers and Mass at the faldstool are substantially the same as for solemn Pontifical ceremonies (Vespers, 26; Mass, 67), except that the pastoral staff is not used³. Furthermore, a cushion is placed on the

¹ For the construction, etc., of the faldstool, see Glossary, Faldstool.
» S. R. C. n. 4023.

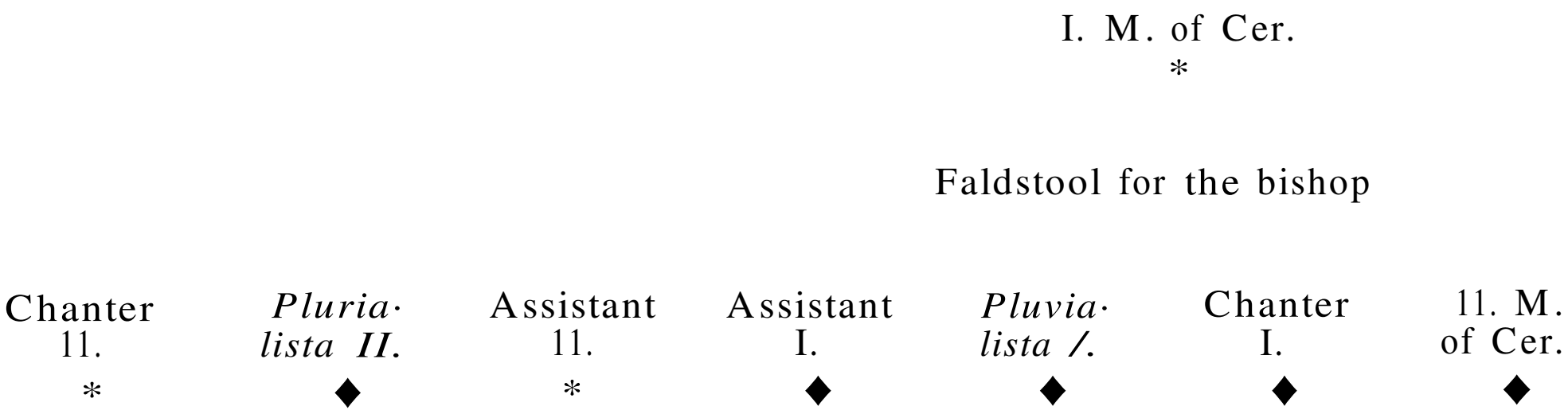
² "Celebrans ad faldistorium baculo non utitur nisi in functionibus, in quibus juxta regulas Pontificalis requiritur; hæc est praxis Urbis stricte observata etiam a Cardinalibus in Ecclesiis propriis." Favrin, Praxis, p. 28. S. R. C. 3873 ad 4.

³ "Episcopus extra diœcesim suam baculo non utitur, nisi ex permissione loci Ordinarii." De Herdt, Prax. Pont., I, 148.

lowest step of the altar instead of the kneeling-desk, if the bishop officiates outside of his dioceses¹. The seventh candlestick is not permitted¹. At Vespers, there is no assistant priest; but the bishop is assisted by two assistants (in cope), who perform the duties of assistant deacons, and two or more additional assistants (in cope) whom we shall call *Pluvialistæ*. All of these wear copes. Two chanters in surplice intone the psalms³. At Mass, there are no assistant deacons. (Cf. No. 273, 5, 6.)

Pontifical Vespers at the Faldstool

Position when seated at the Psalms



N.B. The bishop faces the people; the assistants, the *pluvialista* and the chanters face the altar, or, if possible, the chanters should be "in medio ipsius chori." De Herdt, Prax. Pont., II, 42.

¹ "Genuflexorium Episcopo extra diœcesim non convenit, sed pulvinar." De Herdt, Prax. Pont., I, 89. S. R. C. n. 2011 ad 2.

"Pulvinar ex panno vel serico violacei coloris." Martinucci. See Glossary, Kneeling-desk.

² "Candelabrum septimum etc.," 67, Note 2.

³ Cær. Ep., lib. II, c. 3, ¶. 7. — Favrin, Praxis, p. 31, et al.

Pontifical Vespers at the Faldstool

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219

1 Sec Glossary, Mantelletta.

8 "Tenons biretum manu." Ibid.

§ "Episcopus surgit et per latus sinistrum conversus ad altare, etc."
Favrin, et al.

their birettas, rise, and with the prescribed reverences (271) go before the bishop and stand, facing one another, as at solemn Vespers. All recite *Pater* and *Ave*.

Vespers Begin

The bishop intones *Deus in adjutorium, etc.* During the 220
Sicut erat, etc., the first assistant¹, observing the prescribed reverences (271), goes before the bishop and preintones the antiphon, which the bishop repeats either from memory, or from the book or a card. At the psalm *Dixit Dominus, etc.*, he turns *{per talus dexterum}*, faces the people, and sits. The first assistant puts the mitre on the bishop. The assistants and the *pluvialistæ* bow to the bishop, genuflect to the cross (271), and sit (Diagram, page 235). The first master of ceremonies stands at the left of the bishop. At *Gloria Patri, Sit nomen Domini, etc.*, the bishop bows with mitre, and the clergy bow with uncovered heads. The last of the *pluvialistæ* preintones the other antiphons to the clergy in choir, according to rank².

Capitulum

After the repetition of the fifth antiphon, all rise. The 221
first and the second assistant genuflect to the cross and come before the bishop. The *pluvialistæ, etc.*, also the acolytes, remain at their places³. The bishop rises, with mitre, and turns toward the altar⁴. The first *pluvialista* or one of the chanters sings the *Capitulum**. The ministers of the book and of the candle come to the faldstool. The first assistant preintones the hymn to the bishop, and then removes the

¹ "Primus Episcopo antiphonam primam præintonat." Cær. Ep., lib. II, c. 3, n. 6. Favrin, Praxis, p. 30.

» Cær. Ep., lib. II, c. 3; 8, 12. Praxis, p. 33.

³ "Alii autem assistentes non accedunt, neque acolythi ut patet ex Cær. lib. II, c. 1 et 2, quia Episcopus Capitulum non cantat." De Herdt, Prax. Pont., III, 309.

⁴ Juxta Favrin, Menghini, Saraiva "ad altare se convertit." Jamvero juxta De Herdt, "Episcopus se non vertit ad altare quia nihil est lecturus vel cantaturus."

⁵ "Primus pluvialista Capitulum cantat." Favrin, p. 32. "Unus ex cantoribus, qui psalmos intonant." De Herdt, ibid.

mitre; the bishop, turned toward the altar, repeats the intonation. He stands between the assistant deacons, facing the altar. If the hymn be *Veni Creator*, or *Ave Maris Stella*, etc., the bishop kneels on a cushion. After the hymn, the last two *pluvialistce* go to the altar, genuflect, and sing the versicle. The ministers of the book and of the candle recede after the bishop has intoned the hymn, but return before he intones the antiphon of the *Magnificat*.

Magnificat

222 The first assistant preintones the antiphon of the *Magnificat*. The bishop repeats the intonation, sits with mitre, puts incense into the thurible and blesses it. The chanters intone *Magnificat*; the bishop rises, makes the sign of the cross, goes² to perform the incensation of the altars³, the first and the second assistants raising his cope. The celebrant (unless he be the Ordinary) incenses the altar of the Blessed Sacrament⁴ and then the high altar. At the altar of the Blessed Sacrament, the mitre and the zucchetto are removed, the bishop genuflects *in piano*, ascends, kisses and incenses the altar (264, 3).

223 Order of procession to the altars: 1. Thurifer. 2. Acolytes with their candlesticks. 3. The *Pluvialistce*. 4. Bishop with his assistants. 5. Inferior Ministers. After giving back the thurible at the epistle corner, the bishop receives the mitre from the first assistant, makes a bow to the cross and descends directly to the faldstool⁵. He stands,

¹ "Duo ultimi pluvialistæ versiculum cantant." Favrin, Praxis, p. 33.

¹ "Sine baculo." Favrin, Praxis, p. 28. — S. R. C. 3873. — Cf. No. 217, Note 3.

» Cf. No. 36.

♦ "Ante altaris gradus, mitra et pileolo depositis, genuflectit *in plano*, altare ascendit, illud osculatur et incensat. Deinde descendit, et, genuflexione facta pileolum et mitram assumit. *Si aliud altare incensandum sit*, non genuflectit, et mitram tantum deponit, eamque accipit in cornu epistolæ." Favrin, Praxis, p. 32. S. R. C. n. 3110, 6; 3410, 2. De Herdt, Prax. Pont., I, 189; Favrin, Praxis, p. 33. (On incensation, cf. 37.)

⁵ "In cornu Epistolæ facta cruci reverentia, per viam breviorē revertitur ad faldistorium." De Herdt, Prax. Pont., III, 309: II, 12. — Cær. Ep., lib. II, c. 8, n. 35.

facing the people, and is incensed by the first assistant (with three swings). He then sits, and the mitre is removed. He rises, and during the remainder of the *Magnificat* stands facing the altar. The last *pluvialisla*¹ incenses the choir, according to rank, then the two assistants (with two swings) and the first *pluvialisla* (with two swings). He is then himself incensed by the thurifer, who also incenses the chanters (with two swings), the master of ceremonies (with one swing), the inferior ministers and the people (265).

Oration and Blessing

During the repetition of the antiphon the bishop sits, 224
receives the mitre from the first assistant, who (with the second) remains standing near the bishop. The acolytes take their candlesticks and go between the faldstool and the altar, where they stand facing each other. The book-bearer and the candle-bearer also come to the faldstool. After the antiphon, the mitre is removed by the first assistant. The bishop rises, says *Dominus vobiscum* toward the people and, turning to the altar (*per latus sinistrum'*), sings the Oration with commemorations, the versicles of which are sung by the *pluvialistæ*. At the second *Dominus vobiscum*, the acolytes go to their places. The *pluvialistæ* sing *Benedicamus Domino*², the choir answers *Deo gratias*. The bishop sits, receives the mitre, and at a signal from the master of ceremonies goes to the altar and gives the triple Blessing (40). The assistants divest the bishop (40), and all return to the sacristy.

¹ "*Pluvialisla ultimus*. Menghini. Saraiva et Nuovo Baldeschi dicunt '*Primum*'." Favrin, Praxis, p. 35.

² "Ultimi duo pluvialistæ." Favrin, Praxis, p. 35. — "Duo ultimi assistentes." De Herdt, Prax. Pont., III, 309.

NOTE. — To avoid confusion, resulting from the various opinions of authors on some of the ceremonies at the Faldstool, the master of ceremonies should previously determine, in accordance with local custom, who is to sing the *Capitulum*, incense the choir, etc.

ARTICLE III

Pontifical Mass at the Faldstool¹

225 The bishop, wearing rochet, mantelletta and pectoral cross, accompanied by the master of ceremonies, goes to the sacristy, where he sits and says the preparatory prayers for Mass². The bishop puts on the stockings and sandals in the sacristy³. The deacon and subdeacon put on their vestments, with the exception of the maniple, and go to the sanctuary, preceded by the second master of ceremonies and the clerics (altar-boys).

The bishop enters the church, receives holy-water from the assistant priest, bows to the clergy and, after a short prayer at the altar, goes to the faldstool where he sits, facing the people⁴. He puts on his biretta, washes his hands⁵, rises, and vests for Mass⁶, assisted by the deacon and subdeacon (cf. 74—76). At the washing of hands, the assistant priest does not remove the ring⁵ but presents the towel; he puts on amice and cope while the bishop vests. When the deacon has put the precious mitre on the bishop and the assistant priest the ring, the bishop rises and goes to the altar⁷.

The Confession, Introit, Gloria

226 The assistant priest walks at the right of the bishop, the deacon at his left. The subdeacon, carrying the Book

¹ Cf. No. 216; 273, 3—6.

² Favrin, Praxis, p. 92. — A chair and a rug, the canon and the bugia should be prepared for the bishop.

³ De Herdt, Prax. Pont., III, 289. (Cf. page 62, Note 3.)

⁴ The bishop does not sprinkle the people nearby nor bless them as he passes, unless he is in his own diocese. (Cf. 105.) "*Birctnm sinistra tenens,*" *procedit etc.* Favrin, p. 92.

⁵ Diaconus annulum tollet cum osculis Episcopo. De Herdt, Favrin, Eph. Lit. (Cf. page 102, adn. 2.)

⁶ The vestments are carried to the faldstool by the clerics or altar-boys (30).

⁷ The deacon and the subdeacon put on their maniples after vesting the bishop.

On the use of the pastoral staff, cf. No. 217.

of Gospels with the bishop's maniple enclosed, walks (alone) before the bishop¹. On arrival at the altar, the bishop bows to the clergy, the deacon removes the mitre and, after the prescribed reverence to the cross, Mass begins² (79). After *Indulgentiam etc.*, the bishop receives the maniple from the subdeacon. As at solemn Pontifical Mass, he kisses the text of the Gospel and performs the incensation of the altar (80, 81). He receives the mitre from the subdeacon³, is incensed by the deacon with three swings, makes a reverence to the cross and goes direct to the faldstool, where he sits for a few moments. The book-bearer and the candle-bearer come to the bishop and stand between the faldstool and the altar. The deacon removes the mitre⁴, the bishop rises, turns to the altar (*per latus sinistrum*) and reads the Introit. The assistant priest and the deacon stand at the bishop's right, the subdeacon at his left⁵. He recites *Kyrie, etc.*, with the ministers, turns (*per latus dexterum*) toward the people, and sits⁶. He receives the gold-cloth mitre and the gremial from the deacon. The assistant priest, the deacon and the subdeacon, after the prescribed reverences to the bishop and the altar (271), go to their seats.

At the last *Kyrie*, the three ministers rise and make the prescribed reverences to the altar and the bishop. The deacon removes the gremial and the mitre. The bishop rises, turns, *per latus sinistrum*, to the altar and intones the *Gloria* from the book held by the assistant priest. The

¹ De Herdt, *Prax. Pont.*, III, 298.

² For position at the beginning of Mass, cf. Diagram, page 67.

³ "Mitra imponitur per subdiaconum." De Herdt, *Prax. Pont.* Jill, 288. S. R. C. n. 2138. Juxta Favrin vero Cærcemoniarius I. mitram imponit.

⁴ Cf. page 92, Note 2.

⁵ "Diaconus stat a dextris, subdiaconus a sinistris, presbyter assistens a dextris ante diaconum, juxta faldistorium facie ad Episcopum conversa, et minister cum libro post faldistorium." De Herdt, *Prax. Pont.*, III, 294.

⁶ This method of turning to the altar on his left (*per latus sinistrum*) and to the people on his right (*per talus dexterum*), is consistently followed throughout the ceremony and coincides with the way that the priest turns at the altar.

deacon and the subdeacon stand in a line behind the bishop while he intones the *Gloria*, and immediately after it has been intoned, the deacon goes to the right and the subdeacon to the left of the bishop to recite it. The bishop turns *{per latus dexterum}*), sits with mitre and gremial, and the ministers go to their seats. At the end of the *Gloria* they return, the gremial and the mitre are taken off by the deacon, the bishop rises and sings *Pax vobis* toward the people. He turns to the altar *{per latus sinistrum}*) and sings the Oration with commemorations, if any, from the Missal held by the assistant priest. The deacon and the subdeacon stand behind the bishop until the last *Per Dominum*, when the subdeacon receives the Book of Epistles from the second master of ceremonies and stands at some distance before the bishop.

Epistle and Gospel

- 228 The bishop sits, facing the people, and receives mitre and gremial from the deacon. The assistant priest and the deacon go to their seats. The subdeacon makes a reverence to the bishop and sings the Epistle; he repeats the reverence, goes to the middle, genuflects, and kneeling kisses the bishop's hand and receives his blessing. He gives the Book of Epistles to the master of ceremonies, receives the Missal from the book-bearer and standing or, if necessary, kneeling¹ holds it while the bishop reads the Epistle and the Gospel (86). The assistant priest and the deacon meanwhile stand, turn the pages of the Missal, etc. When the bishop has finished the Gospel, the subdeacon gives up the Missal and stands at a convenient distance, facing the bishop².

¹ Favrin, Praxis, p. 94; Van der Stappen, V, 68, 102; Eph. Lit., XI, 476 etc., contra De Herdt, qui ait: "Diaconum et subdiaconum ad faldistorium adsistere, non ut ad altare, sed ad instar diaconorum assistentium in throno." De Herdt, Prax. Pont., III, 292.

² "Stans ante Episcopum vel genuflexus si opus sit." De Herdt, Prax. Pont., III, 298, et ai.

³ If the singing after the Epistle be prolonged, the assistant priest, the deacon and the subdeacon go to their seats.

Toward the end of the singing of the Gradual (Sequence), 229 the deacon receives the Book of Gospels and carries it to the altar with the prescribed reverences (271). He genuflects on the platform, descends direct to the right of the bishop, takes the boat from the thurifer (who has meanwhile come to the bishop with the acolytes), and ministers incense. Kneeling on the edge of the platform¹, he says *Munda, etc.*, takes the book, genuflects, and goes direct to the faldstool. Kneeling before the bishop, he says *Jube domne benedicere*, receives the blessing and kisses the ring². The subdeacon, the thurifer and the acolytes kneel³ while the deacon receives the blessing (unless the deacon is a canon, and stands). The deacon, accompanied as explained (88), goes with the prescribed reverences to the place where the Gospel is usually sung. The master of ceremonies removes the gremial and the mitre. The bishop rises and turns toward the deacon. The assistant priest stands at the left of the bishop. After the Gospel, the subdeacon without making any reverences carries the book to the bishop, who kisses the text; the deacon incenses the bishop with three swings. (On the sermon and the publication of Indulgences, cf. 89.)

From the Credo to the End of the Mass

The bishop turns toward the altar and intones the *Credo*, 230 the deacon and the subdeacon observing what was prescribed at the *Gloria* (227). When the bishop says *Et incarnatus est*, he genuflects on a cushion placed before him by the master of ceremonies. When this verse is sung by the choir, the bishop, retaining his mitre, inclines his head. At *Crucifixus*, the deacon rises, carries the burse to the altar and spreads the corporal, observing what was prescribed (91). At the end of the *Credo*, the ministers rise;

¹ "In extremitate suppedanei." Van der Stappen, V, 102, 16.

² Favrin, Praxis, p. 94; Van der Stappen, V, 102, 16.

³ "Diaconus genuflexus petit benedictionem, et inclinatus tantum si sit canonicus; subdiaconus, thuriferarius et acolythi etiam genuflectunt, si diaconus genuflectat, conformitatis ratione; si autem ille se tantum inclinet, se etiam tantum inclinant juxta regulam generalem, juxta quam ministri ante Episcopum extraneum non genuflectunt, sed se tantum inclinant." De Herdt, Prax. Pont., IV, n. 294.

the deacon removes the gremial and the mitre. The bishop rises and, facing the people, sings *Dominus vobiscum*, then turns *{per latus sinistrum}* to the altar and sings *Oremus* from the Missal, held by the book-bearer¹. While he reads the Offertory, the assistant priest and the deacon stand at his right, the subdeacon at his left. He turns toward the people *{per latus dexterum}*, sits, and receives the precious mitre and the gremial from the deacon. The deacon then removes the ring², *cum osculis*, and the glove of the right hand, the subdeacon removes the glove of the left hand *cum osculis* (272). The bishop washes his hands. The assistant priest ministers the towel, and replaces the ring; then takes the Missal, the Canon and the missal-stand to the altar with the aid of the book-bearer (92).

231 The bishop rises, and accompanied by the ministers goes to the altar. The deacon, who is at his right, removes the mitre; the subdeacon, who has gone to the credence to bring the chalice, meets the bishop at the altar. The Mass is now practically the same as the solemn Pontifical Mass. (Cf. 93 et seq.) After the incensation of the altar, the master of ceremonies puts the mitre on the bishop and removes it after the *Lavabo*. The *Pax* is given by the bishop³ to the assistant priest, the deacon and the subdeacon.

232 The bishop may say the last Gospel as at Solemn Mass⁴ (101) or he may finish the last Gospel at the altar, receive the mitre, descend *in planum*, make a reverence to the cross (and the clergy⁵) and go to the faldstool. The deacon and the subdeacon remove their maniples, and divest the bishop⁶ (102). The assistant priest removes his cope and

¹ "Ministro librum tenente." De Herdt, Prax. Pont., III, 294. (Cf. "Book-bearer," 111.)

² Favrin, Praxis, p. 96; De Herdt, et al.

³ De Herdt, Prax. Pont., III, 294. Bauldry, Muhlbauer, et al. Eph. Lit., XI, 296; XVIII, 304.

⁴ De Herdt, Prax. Pont., III, 295. ⁵ Cf. 271, 9.

⁶ The bishop does not wash his hands after divesting. — "Quater . . . Episcopus in Missa solemnī lavat manus: primo antequam capiat paramenta; secundo, statim post lectum Offertorium; tertio, post incensationem Oblatorum; quarto et ultimo, post Communionem." Cær. Ep., lib. I, c. 11, n. 11. S. R. C. n. 4056 ad 2.

amice. The bishop receives the mantelletta and the pectoral cross from the deacon, takes his biretta and after a short prayer at the altar goes to the sacristy, where he makes his thanksgiving. The bishop's sandals are removed and his ordinary shoes are put on by the *sculiferi* or by the master of ceremonies.

Pontifical Mass at the Faldstool

Position when seated at Kyrie, Gloria, Sermon, Credo.

I. M. of Cer.

Faldstool for the bishop

N.B.—The bishop faces the people;
the assistants face the gospel side.

CHAPTER XII

Special Instructions for the Officers of Mass at the Faldstool

ARTICLE I

The Bishop in Mass at the Faldstool

233 The bishop observes, in general, the instructions for Pontifical Mass at the throne (105). The ceremony differs chiefly in the following particulars:

1. The bishop makes his preparation and puts on the stockings and sandals in the sacristy. He sits, says the psalms to *Kyrie, etc.*, rises, and finishes the prayers standing¹.

2. He vests and divests at the faldstool².

3. The incensation of the altar is performed as usual (264). After the bishop has been incensed, he goes to the faldstool, *per brevior*, where he sits; the mitre is removed, and he rises to read the Introit.

4. He faces the people when seated at the faldstool, and turns toward the altar when he stands to read or intone, except at *Pax vobis* or *Dominus vobiscum*, which he says facing the people.

5. He turns toward the altar *per latus sinistrum* and toward the people *per latus dexterum*, which coincides with the manner of turning at the altar when he celebrates Low Mass.

6. He does not use the pastoral staff, except by special privilege³.

¹ De Herdt, Prax. Pont., III, 295. Favrin, Praxis, p. 92.

² Favrin, l. c. — Eph. Lit., Vol. XI, p. 594, et al. — He may vest and divest in the sacristy. De Herdt, Prax. Pont., III, 289.

³ "Episcopus extra diœcesim suam baculo non utitur, nisi ex permissione loci Ordinarii." De Herdt, Prax. Pont., I, 148.

ARTICLE II

The Ministers in Mass at the Faldstool

The duties of the Ministers at Mass celebrated at the Faldstool, are largely the same as set forth for Pontifical Mass at the Throne. (Chapter XII, page 95.) The chief points of difference are apparent from the diagram on page 245, and from the follo'ving summary:

The Assistant Priest

1. The assistant priest, in surplice, stands at the right of the bishop while the latter reads the psalms of preparation in the sacristy. 234

2. In going to the high altar, he walks with uncovered head at the left of the bishop and offers him holy-water at the sanctuary door. He presents the towel (*cum osculis*), standing, when the bishop washes his hands at the faldstool².

3. He puts on his amice and cope at the credence, while the bishop vests. He puts the ring on the bishop's finger (*cum osculis*). At the Introit he stands at the right, turned toward the bishop, but he stands at the left when the bishop reads the Epistle and the Gospel.

4. Before leaving the faldstool to go to his seat, he makes a reverence (with the deacon and the subdeacon) to the bishop and to the altar, and when returning to the faldstool, he makes a reverence to the altar and to the bishop.

5. He holds the book when the bishop *sings*, gives the *Pax* to the choir, publishes the Indulgences, etc., as explained (106).

¹ "Episcopum sequitur a sinistris, detecto capite." Favrin, Praxis, p. 92. "Ad sinistram, in manibus gestans biretum ad Altare procedit." Eph. Lit., XI, p. 292.

² The deacon removes the ring. Martinucci-Menghini, Pars. II, Vol. I, Animadversiones. Favrin, *ibid*.

§ 2

The Deacon of the Mass

235 1. The deacon of the Mass vests as for Solemn Mass, without maniple. He bows to the cross and the bishop, goes to the sanctuary, accompanied by the subdeacon, and awaits the bishop.

2. He receives the bishop's biretta *cum osculis* (272), and ring, and hands explained (108) and

l on the bishop and

Is as he does at the the Introit, there- t he stands directly the *Gloria* and the *ius, etc.*, after the

hing of hands, but e leaving the fald- everence (with the the bishop and to Idstool, he makes a ' (271).

ï incense-boat, says ige of the platform, ceives the blessing, el, he incenses the

from the bishop3.

piscopo, eumque tradet Martinucci-Menghini, is, p. 92. -ph. Lit., et al. (229.) 297; Van der Stappen,

The Subdeacon of the Mass

236

1. The subdeacon vests as for Solemn Mass (without maniple). He bows to the cross and to the bishop, goes with the deacon to the sanctuary, and awaits the bishop.

2. He assists the deacon in vesting the bishop, as explained (109), and puts on his own maniple. At the Introit, he stands at the left of the bishop. At the intonation of the *Gloria* and the *Credo*, at the Orations, at *Oremus* before the Offertory, he stands behind the deacon, as the subdeacon does at the altar in an ordinary Solemn Mass¹.

3. After the incensation of the altar, the subdeacon puts the mitre on the bishop² (227). Before going to his seat and on returning to the faldstool, he makes a reverence to the altar and to the bishop. (Cf. Diagram, page 245.)

4. After singing the Epistle, he kisses the bishop's ring; then standing, or if necessary kneeling³, holds the Missal until the bishop has read as far as the Gospel inclusive.

5. He receives the *Pax* directly from the bishop (cf. No. 267).

The Master of Ceremonies

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1. He should be thoroughly familiar with the ceremony as explained 216—217 and 225—232.

2. He removes the gremial and the mitre immediately before the Gospel is chanted.

3. He puts the mitre on the bishop after the incensation of the altar at the Offertory, and removes it before *Gloria Patri* of the *Lavabo*.

¹ Cf. Note 1, page 242.

² "Mitra imponitur per subdiaconum." De Herdt, Prax. Pont., III, 288. S. R. C. n. 2138.

³ "Stans ante Episcopum vel genuflexus si opus sit." De Herdt, Prax. Pont., III, 298.

NOTE. — The second master of ceremonies and the inferior ministers observe what has been set forth (110, 3 and 111—117) for Pontifical Mass at the throne, except where specially mentioned under 225—232.

CHAPTER XIII

Pontifical Mass for the Dead at the Faldstool

238 The ceremonies described in the previous chapter are observed with the changes explained in Chapter XIII, page 136. The following points, in particular, should be noted. The bishop wears neither sandals nor gloves. He wears the plain mitre. All *oscula* of the bishop's hand and of objects presented to him are omitted. The incense is blessed, but the subdeacon after the Epistle and the deacon before the Gospel do not receive the blessing, nor is the book kissed by the bishop after the Gospel. The Absolution is performed either at the altar or at the catafalque. If at the altar, a black cloth is extended before the lowest step of the altar. When the bishop has begun the last Gospel, he receives the mitre and continues the Gospel as he goes to the faldstool. The deacon and the subdeacon remove their maniples and assist the bishop in removing mitre, maniple, chasuble, dalmatic and tunic. He puts on the black cope, sits, and receives the mitre. The choir sings the *Libera*. The processional cross is not carried. The acolytes with their candlesticks stand at the altar-steps, one on each side of the bishop, while he sings the versicles and the Prayer. The deacon (not the assistant priest) presents the boat, the thurible and the sprinkler. The bishop blesses the incense, sprinkles and incenses the cloth. (Cf. Diagram, page 279.) At *Requiem eelernani, etc.*, he makes the sign of the cross over the cloth. If a catafalque is erected in the church, the ceremony is performed as explained (124), except that the deacon ministers incense and holy-water¹.

¹ "In absolutione ad faldistorium diaconus ministrat naviculam, thuribulum et aspersionem." De Herdt, Prax. Pont., III, 311, et alii.

CHAPTER XIV

Vespers in Presence of the Ordinary or of a Cardinal, Papal Legate, or the Metropolitan

ARTICLE I

In Cope and Mitre

If the Ordinary, or one of the dignitaries above mentioned, is present at Solemn Vespers, it would seem more appropriate that he should be the celebrant. But according to De Herdtl, he may assist in cope and mitre with the assistant priest and the assistant deacons in surplice². He vests at the throne (30), stands until the first psalm is intoned, and then sits and receives the mitre; he rises at the *Capitulum*. The mitre is taken off at the hymn. He stands until the antiphon of the *Magnificat* is intoned, then sits with mitre until the intonation of the *Magnificat*, during which he stands, without mitre, holding the pastoral staff between his hands joined. After the *Magnificat* he puts aside the staff and, standing without mitre⁵, is incensed by the assistant priest. At the end he gives the Blessings as at Pontifical Vespers (40). The other ceremonies are carried out as when the bishop assists in cappa, explained in the following article.

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ARTICLE II

In Cappa Magna and Biretta

If the Ordinary', or one of the dignitaries above mentioned, assists at Solemn Vespers in cappa magna, he uses

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¹ De Herdt, Prax. Pont., II, 29. (Cf. page 264, Note 1.)

² If the assistant priest is a canon, he remains in his choir stall until the antiphon of the *Magnificat*.

³ De Herdt, Prax. Pont., l. c.

neither staff nor mitre, and he puts on and takes off his biretta himself¹. He enters the church as explained (29), and is attended by the assistant priest and the assistant deacons in surplice. The celebrant and his assistants should be at the bench when the bishop enters, and receive his blessing². After kneeling at the foot of the altar, as usual, the celebrant goes to his place and intones *Deus in adiutorium, etc.*, but before doing so bows toward the bishop in order to ask his permission. (On reverences, cf. 271.) The celebrant intones the first antiphon and the antiphon of the *Magnificat*, the other antiphons are intoned by the choir. A chanter in surplice sings the *Capitulum*³. During the antiphon of the *Magnificat* the thurifer goes to the throne, where the bishop puts incense into the thurible and blesses it, the assistant priest⁴ ministering *cum osculis*. After the incensation of the altar, the celebrant is incensed at the epistle corner⁵ by the first assistant with two swings, and after making the proper reverences to the altar and the bishop (271) returns to the bench. The bishop is incensed by the assistant priest with three swings⁶, and all the others are incensed as usual (264). After *Benedicamus Domino, etc.*, the bishop, either from the throne or from the altar, gives the Blessing, wearing his biretta⁷.

¹ S. R. C. 406, 900 ad 1.

² Favrin, Praxis, p. 22.

³ "Cantor non paratus loco solito Capitulum cantat." Favrin, 9. 24. Cær. Ep., lib. II, c. 2, n. 7.

⁴ If the assistant priest is a canon, he remains at his stall in choir until the antiphon of the *Magnificat*, and returns to his place in the choir after incensing the bishop.

⁵ "In cornu epistolæ incensatur." Favrin, p. 26.

⁶ "Episcopus incensationem accipit et benedicit Presbyterum assistentem." Favrin, p. 26.

⁷ "Absque biretto si sit archiepiscopus vel episcopus utens cruce." Favrin, 1. c. — "Non additur *Fidelium anima* nec antiphona finalis B. M. V." De Herdt, Prax. Pont., II, 32.

ARTICLE III

In Rochet and Mozetta

If the Ordinary, or another of the dignitaries mentioned, assist at solemn Vespers, vested in rochet and mozetta, he occupies the first seat in choir. The *Cæremoniale* supposes that he does not occupy the throne, but, if he has a special induit, by a decree of November 23, 1906, he may do so, provided he sits at the throne without the assistance of canons, as he would do in choir¹. The celebrant puts incense into the thurible and the first assistant (of the celebrant) incenses the celebrant with two swings, and then the bishop with three swings. The bishop does not give the solemn Blessing at the end. The ceremony is the same whether the dignitary⁷, vested in rochet and mozetta, occupies the throne or the first seat in choir.

¹ “Episcopus, qui attentis circumstantiis locorum, obtinuit Indultum Thronum conscendendi rochetto et mozetta tantum indutus: dum eo Induito utitur non habet (non obstantibus praefatis circumstantiis locorum) assistentiam Canonorum; incensum non imponit nec benedicit; non benedicit Subdiaconum post Epistolam, nec Diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur; semel tantum thurificatur, post oblata; pacem accipit a Diacono Evangelii; in fine Missæ populum non benedicit.” 4195 ad 1. X^{ide} 650, 3110 ad 21 et 22, 2195 ad 2, et 2089 ad 5. Decret. Auth., Vol. VI, p. 144 (1912).

CHAPTER XV

Sole n Mass in Presence of the Ordinary or of a Cardinal,¹ Papal Legate, or the Metropolitan²

ARTICLE I

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Preparations

I. At the High Altar

1. Six wax candles, lighted, antependium, etc., as for Solemn Mass.
2. Cope, stole, pectoral cross, cincture, alb and amice for the bishop².
3. Kneeling-desk for the bishop. (See Glossary, Kneeling-desk.)
4. Precious mitre on the gospel side.
5. Gold-cloth mitre on the epistle side.
6. Pastoral staff near the gospel corner of the altar; also a base for the cross, if the metropolitan assists.

II. On the Credence, near the Throne

1. Missal, on stand.
2. Bugia, with lighted wax candle.
3. Canon for the Blessing.
4. Formula of Indulgence.
5. Cushion for the bishop when he genuflects at *Et incarnatus est, etc.*

¹ "Haec etiam agenda et exercenda sunt a Cardinali ubique gentium, a Legato Sedis Apostolicæ, a Patriarcha et Archiepiscopo in eorum provincia seu ecclesiis eorum jurisdictionis." De Herdt, Prax. Pont., II, 141.

² The vestments should be covered with a cloth of the same color as the cope.

Solemn Mass in Presence of the Ordinary, Cardinal, etc.

III. In the Sacristy and on the Credence

Vestments for Solemn Mass, candlesticks for the acolytes, etc.

- 2. Cope, if the *Asperges* is to be given.
- 3. Holy-water and aspergill (29).
- 4. Veils for the mitre-bearer and staff-bearer.
- 5. Chalice, prepared, covered with the humeral veil; Book of Epistles and Gospels, etc., as for Solemn Mass.

ASSISTANTS

- 1. Assistant priest and assistant deacons, in surplice.
- 2. Celebrant, deacon and subdeacon, in vestments as prescribed for Solemn Mass.
- 3. Inferior Ministers as for Pontifical Mass, (111etseq.)*

ARTICLE II

Function

The bishop enters the church as explained (29), accompanied by the assistant priest and the assistant deacons, in surplice² (choral dress). The celebrant, the deacon and the subdeacon vest in the sacristy, go to the bench³ on the epistle side, and when the bishop arrives salute him with a profound bow (271, 1). The celebrant bows, the deacon and the subdeacon kneel when the bishop blesses them. They stand, while he prays at the altar⁴. 243

Vesting

After the bishop has prayed before the high altar, he ascends the throne. The cappa is removed and, assisted 244

1 Grcmial-bearer is not required.
1 The duties of the assistant priest and deacons are largely the same as at Pontifical Mass. (107, 108.)
8 If the Blessed Sacrament is in the tabernacle, all genuflect as often as they approach or leave the altar or pass before it. If the Blessed Sacrament is not in the tabernacle, the bishop and the celebrant make only a profound bow to the cross. All the others genuflect, unless they are canons.
◁ Mart., V, c. 13, n. 20. Van der Stappen, V, 101, 4.

by the deacons, he puts on amice, alb, cincture, pectoral cross, stole and cope. The vestments are carried by the clerics, and the ceremony of vesting is observed as explained under Nos. 30, 31. When the bishop is vested in cope and precious mitre, the ministers of the Mass go to the altar with the prescribed reverences (271).

Asperges

- 245 The *Asperges* is performed on Sundays only. The celebrant (in cope), deacon and subdeacon (without maniples) kneel on the lowest step. The celebrant intones *Asperges me*; the bishop rises without mitre. The celebrant sprinkles the altar and, accompanied by the master of ceremonies, goes to the bishop, hands him the sprinkle with *oscula*. The deacon and the subdeacon meanwhile remain at the altar. The bishop sprinkles himself, the celebrant, inclined, his assistants and others about the throne (263). The celebrant receives the sprinkle from the bishop with *oscula*, returns to the altar, sprinkles the ministers, and then with the prescribed reverences performs the aspersion in choir and church as usual, and when he has returned to the altar, where the ministers await him, sings the versicles and the Prayer. He removes the cope and puts on the maniple and the chasuble, the deacon and the subdeacon put on their maniples. The bishop sits, and receives the mitre.

The Mass

- 246 After the celebrant has put on the chasuble, or if there is no *Asperges*, after he has arrived at the altar, the bishop takes the pastoral staff, descends from the throne between the deacons, goes to the altar and (without mitre and pastoral staff) says the psalm *Judica* and the *Confiteor* with the celebrant. The assistant deacons, standing behind the bishop, likewise recite the preparatory prayers *inter se*, and the Ministers of the Mass, standing behind the celebrant, do the same². When *Indulgentiam* has been said by

¹ During the Paschal season, *Vidi aquam*.

² If the deacon and the subdeacon are canons, they stand between the assistant deacons. S. R. C. n. 2682 ad 15.

the bishop, the celebrant steps back between the deacon and the subdeacon and finishes the prayers with them. The bishop, standing in the same place, proceeds with the assistant priest and the deacons as far as *Oremus, etc.*, exclusively.

Incensation, Introit, Gloria

When the bishop has said the prayers, he makes a bow 247 to the cross, or if the Blessed Sacrament is present genuflects, receives the mitre from the first assistant deacon, takes the pastoral staff from the minister, blesses the celebrant and the choir, who incline, and returns to the throne accompanied by his assistants. At the throne he gives the pastoral staff to the minister, and sits, retaining the mitre. The thurifer goes to the throne with the prescribed reverences. The bishop puts incense into the thurible and blesses it, the assistant priest ministering¹. The thurifer takes the thurible to the deacon at the altar and he hands it to the celebrant without kissing either the thurible or the celebrant's hand³. The celebrant incenses the altar as usual (264), and is afterwards incensed (with two swings) by the deacon. The bishop rises, retaining his mitre, is incensed (with three swings) by the assistant priest, and blesses him⁴. The bishop sits. The ministers of book and candle come to the throne; the mitre is removed by the second assistant deacon. The bishop rises and reads the

¹ "Episcopus et reliqui omnes confessionem recitant et perficiunt usque ad *Oremus, Aufer a nobis* exclusive." De Herdt, Prax. Pont., II, 145. — S. R. C. n. 1583 ad 6.

² If the assistant priest is a canon, he remains at his place in choir until *Oremus*, when he goes to the throne to minister the incense (97).

³ "Advertat (diaconus) ne quid osculetur præsente Episcopo, exceptis patena, calice et manu Celebrantis, quando haec porrigit." Favrin, Praxis, p. 67. — Cær. Ep., lib. I, c. 16, n. 16.) S. R. C. 3059 ad 2. — De Herdt, Prax. Pont., II, 163.

⁴ "Incensato Celebrante (Episcopus) surgit, tenens mitram thurificatur, et postea benedicit Presbyterum assistentem." Favrin, p. 64.

Introit¹. He recites the *Kyrie*² with his assistants, sits and receives the gold-cloth mitre. When the last *Kyrie* has been sung, he rises; after the intonation of the *Gloria*, he recites it, and again sits with (gold-cloth) mitre until the Oration, during which he stands without mitre. The celebrant and the ministers go from the altar to the bench *per brevior*, from the bench to the altar *per longior*, with the prescribed reverences to the bishop and the altar (271).

Epistle and Gospel

248 At the (last) Oration, the subdeacon receives the Book of Epistles, and after making the prescribed reverences (271) to the altar and the bishop, stands, facing the bishop, and sings the Epistle. With the prescribed reverences (271) to the altar and the bishop, he goes to the throne, ascends, kneels and places the book on the bishop's knees. He kisses the bishop's hand, receives the blessing, rises, descends to the foot of the throne, gives the book to the master of ceremonies, and returns to the altar. He then carries the Missal with the stand to the gospel side of the altar. The book-bearer and the candle-bearer go to the throne, the assistant priest and the deacons stand³, and the bishop, mitred, reads the Epistle, Gradual, etc., says *Munda cor meum*, etc., (inclined), and reads the Gospel. Toward the end of the singing of the Gradual, the deacon places the Book of Gospels on the altar, descends by the short way to the throne⁴, makes a reverence, kisses the bishop's hand, goes to the altar and, kneeling on the lowest step, recites the *Munda cor meum*. Meanwhile incense is put into the thurible by the bishop, the assistant priest ministering. The thurifer returns to the altar, the subdeacon and the acolytes also come to the altar, and the ceremony is car-

¹ The Introit, Epistle («liter it has been sung by the subdeacon), Gradual, Gospel, Offertory' and Communion are read by the bishop from the Missal, held by the book-bearer. (Cf. Book-bearer, 111; Candle-bearer, 122.)

² See Note, page 262.

« S. R. C. 1476 ad 8; 1650 ad 3.

◁ De Herdt, Prax. Pont., II, 147.

ricd out as explained¹ (88). After the Gospel, the assistant priest incenses the bishop². The celebrant is not incensed at the Gospel³. (On the sermon and the publication of Indulgences, cf. 89.) At the *Credo* all is done as at the *Gloria*. The celebrant and the ministers go to the bench by the short way⁴.

Offertory and Elevation

At *Dominus vobiscum*, the bishop rises without mitre. 249
At *Oremus*, he sits⁵, receives the gold-cloth⁶ mitre and reads the Offertory. The subdeacon, before putting water into the chalice, turns to the bishop, kneels on one knee, holds up the cruet and says: *Benedicite, Pater Reverendissime*¹. The bishop blesses the water, saying: *In nomine Patris, et Filii, ☐ et Spiritus Sancti. Amen*.⁸ The celebrant says the Prayer *Deus, qui humanae substantia, etc.*, but does not make the sign of the cross over the water. The bishop puts incense into the thurible, the assistant priest ministering, and blesses it, saying: *Per intercessionem, etc.* (264). The deacon incenses the celebrant (with two swings) and then carries the thurible to the assistant priest, who incenses the bishop (with three swings). When the bishop is incensed, he stands, retaining the mitre, and after the incensation blesses the assistant priest⁹. He then resumes his scat. The deacon incenses the assistant priest (with two swings), the assistant deacons (with two swings), the

¹ "Evangelium cantatur eodem modo ut in Missa pontificali." De Herdt, Prax. Pont., II, 147.

² "Episcopi, etiam Cardinales, ad cantum Evangelii, et dum thurificantur pileolum (zucchetto) deponere tenentur." S. R. C. die 20. Maj. 1890, apud Favrin, p. 69.

³ Cær. Ep., lib. I, c. 23, n. 13.

⁴ "Per breviorē." Favrin, Praxis, p. 69.

⁵ Favrin, Praxis, p. 68. Mart., V, c. 8, n. 132, et al. Juxta De Herdt, et Schober: "Stans legit Offertorium."

⁶ Mart., V, c. 8, n. 132, 153.

⁷ In the presence of a cardinal: *Benedicite Eminentissime et Reverendissime Pater*. Van der Stappen, V, 67, 18.

⁸ S. R. C. n. 3569 ad 2. Favrin, Praxis, p. 70. Martinucci, l. c.

⁹ De Herdt, Prax. Pont., II, 158.

choir, and finally the subdeacon. He is then himself incensed by the thurifer.

- 250 At *Per omnia* of the Preface, the second deacon removes the mitre¹; the bishop rises. He stands during the Preface, and recites the *Sanctus* with his assistants. He then sits, receives the precious mitre, takes the pastoral staff and, walking between the deacons, and blessing the clergy as he passes², goes to the kneeling-desk, which has been placed in the center of the sanctuary. He gives the staff to the minister, and after he kneels down the mitre with zucchetto is removed. The subdeacon moves toward the epistle side, where he remains until the bishop returns to the throne. The torch-bearers kneel, three on each side of the altar, facing one another³. After the Elevation, the bishop rises, genuflects⁴, receives the zucchetto and the mitre (standing), takes the staff, and with the assistant deacons returns to the throne⁵ where he sits until the second deacon removes the mitre with zucchetto⁶, and the minister receives the staff. The bishop rises and stands, turned toward the altar, with hands joined. The torch-bearers genuflect on one knee⁷ and take the torches to the sacristy.

Pax, Communion, Last Gospel

- 251 After the *Agnus Dei*, the assistant priest goes to the right of the celebrant, genuflects on the platform (on one knee)⁸, kisses the altar, receives the *Pax* from the celebrant

¹ The mitre-bearer takes the gold-cloth mitre to the credence and brings the precious mitre, which is used until the end of the Mass. Schober, Cær. Miss., art. XII, c. 5. Mart., V, c. S, n. 153.

⁵ The assistant priest goes to his stall in the choir. The mitre-bearer and the staff-bearer follow the bishop, and the train-bearer should also be at hand. Mart., V, c. 8, n. 159.

⁸ Mart., V, c. 8, n. 160.

⁴ "Unico genu genuflectit." S. R. C. n. 4135.

⁵ "Non benedicens clerum." Favrin, Praxis, p. 70. Mart. l. c.

⁶ S. R. C. n. 2895 ad 3; or, if customary, he may retain the zucchetto. S. R. C. n. 3188. Favrin, l. c. Mart., l. c.

¹ S. R. C. 4135 ad 3.

⁸ "Genuflectit unico genu et statim surgit." Favrin, Praxis, p. 72.

and, without making any reverence, brings it to the bishop. He then returns to his seat in choir, where he gives the *Pax* to the subdeacon¹, who in turn gives it to the choir (267), then to the deacon² (on the second step of the altar), and lastly to the master of ceremonies who accompanied him. The assistant deacons receive the *Pax* from the bishop.

The bishop inclines profoundly at the Communion of the celebrant. If Holy Communion is to be distributed, the deacon sings the *Confiteor* at the foot of the throne, the bishop says *Misereatur* and *Indulgentiam*, the celebrant says *Ecce Agnus Dei, etc.*, and proceeds as usual. The bishop seated with zucchetto and mitre, reads the *Communio* from the Missal, held by the book-bearer. At *Dominus vobiscum*, he rises without mitre and stands during the Prayers. When the celebrant has said the *Placeat*, the bishop sits, receives the mitre, rises and gives the solemn Blessing³ (105). The book-bearer holds the Canon, the staff-bearer presents the staff at the words *Omnipotens Deus*. [The Indulgences are now announced by the celebrant, unless the announcement was made after the Gospel in connection with the sermon (89). Meanwhile the bishop sits; the assistants stand⁴.] The bishop gives the staff to the minister, rises without mitre, assists at the last Gospel with hands joined, and at *Verbum caro factum est* genuflects on 252

¹ Favrin, Praxis, p. 73. — "Si Sacrum perageret celebrans qui ex jure aut privilegio habet sacerdotem assistantem iste et non Subdiaconus pacem defert clero in choro." Van der Stappen, V, 67.

² If it happen that there is no assistant priest at the Mass, the deacon receives the *Pax* from the celebrant, brings it to the bishop, returns to the altar and gives it to the subdeacon, who distributes it as usual (267); the deacon, too, incenses the bishop. But if the celebrant be a prelate, entitled to an assistant chaplain at the altar, the latter receives the *Pax* from the celebrant and gives it to the bishop. The chaplain then gives the *Pax* to the deacon, who gives it to the subdeacon. Van der Stappen, l. c., et al.

³ The archbishop (metropolitan) does not wear the mitre at the Blessing, but the subdeacon-cross-bearer kneels before him, with the image of the cross turned toward him (276).

⁴ "Episcopus autem cum mitra et baculo solus sedet." Schober, art XII, c. 5, n. 10. Mem. Rit. tit. 7, c. 2, § 3.

a cushion¹. After the Gospel, he sits and receives the mitre. The celebrant, with the ministers, bows to the cross and descends *in planum*. The acolytes take their candlesticks and come to the middle of the sanctuary. All make the prescribed reverences to the altar and to the bishop, and go to the sacristy (271). The bishop blesses the celebrant and his ministers, when they make a reverence to him². The assistant deacons divest the bishop, the clerics carry the vestments to the altar (40). The bishop puts on the cappa, or the mozetta, takes his biretta and goes to the sacristy or to the residence, accompanied by the clergy (canons).

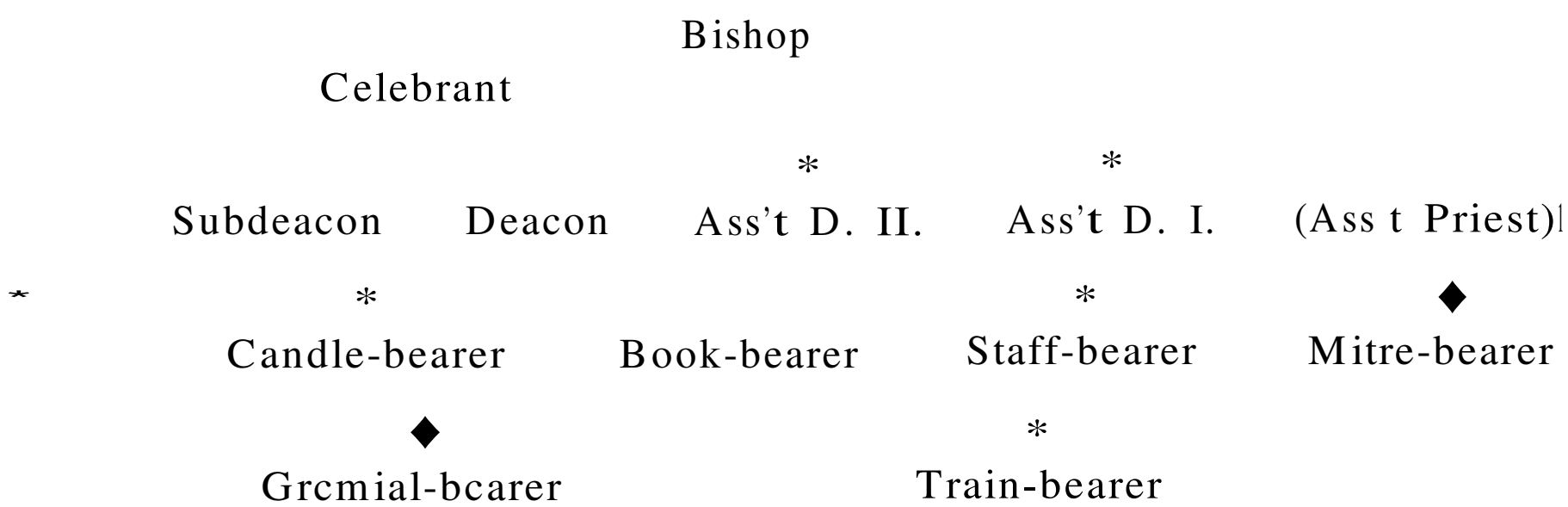
¹ "Depositis baculo et mitra," etc. Favrin, Praxis, p. 74. — "Episcopus stat infra Evangelium junctis manibus." Schober, l. c.

² "Mitram rursum accipit, sedet, et benedicit Celebrantem ejusque Ministros." Favrin, Praxis, p. 74. — Schober, art XII, c. 5, b. 11.

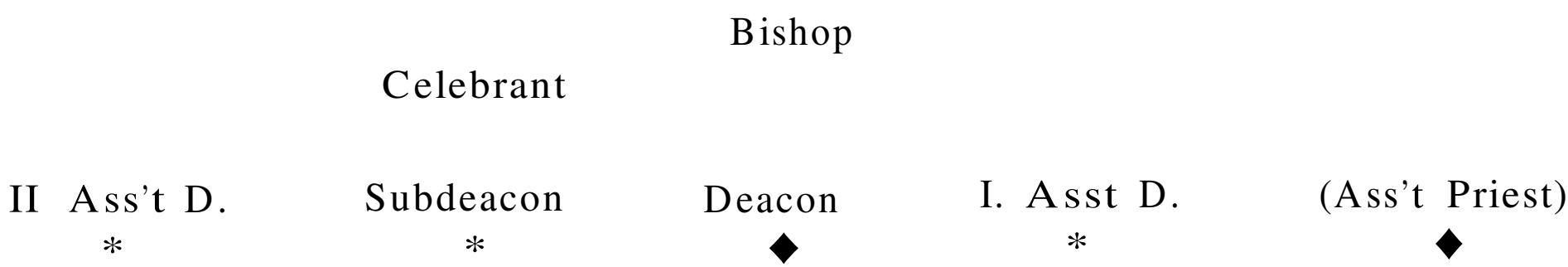
NOTE. — "Soli Canonici Ecclesiæ cathedralis, non autem Canonici Ecclesiæ collegiatæ, neque alii quicumque Presbyteri aut clerici circulos ante Episcopum, habere debent (S. R. C. 10. Maji, 1626, Pennen. n. 406); neque fiunt ante Episcopum, pluviali non indutum." (De Herdt, Prax. Pont. I, 170.) — Canons go to the throne with the prescribed reverences to the altar and the bishop, and form a circle and recite with the bishop: 1. *Kyrie* and *Gloria*. 2. *Credo*. 3. *Sanctus*. 4. *Agnus Dei*. Standing, they receive the bishop's blessing, make the prescribed reverences to the bishop and to the altar, and return to their places. (Cær. Ep., lib. I, c. 21.)

Solemn Mass in Presence of the Ordinary
Position during the *Confession*

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If the deacon and the subdeacon «ure canons, the position is as follows:



¹ The assistant priest goes to his choir stall where he recites the *Confession* with the canons, but in the absence of choir stalls hr may stand as indicated in the diagram. (Hartmann, *Repertorium Rituum*, p. 495.)
If the celebrant is a prelate entitled to an assistant chaplain, the latter may stand at the right of the deacon. (Hartmann, *ibid.*)

CHAPTER XV[

Special Instructions for the Bishop and the Officers of Solemn Mass in Presence of the Ordinary

§ 1

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The Bishop

1. The bishop enters the church¹ as explained (29), blesses the celebrant and the ministers as he passes², prays before the Blessed Sacrament, and goes to the throne³ where he vests⁴: in amice, alb, cincture, pectoral cross, stole, cope (morse) and mitre —(On *Asperges*, cf. No. 263.)

2. The bishop takes the staff from the minister, goes to the foot of the altar, where (without mitre and staff) he recites the Ps. *Judica, etc.*, with the celebrant as far as *Indulgentiam* (cf. Diagram, page 263). He finishes the prayers with his assistant deacons as far as *Oremus* exclusively⁵. He then receives the mitre, takes the pastoral staff, blesses the celebrant, and returns to the throne, where he sits; gives the staff to the minister, puts incense into the thurible, and blesses it. He rises after the incensation of the celebrant, and is incensed by the assistant priest, whom he blesses.

¹ “Valde probandum esset, si in solemnioribus festivitibus Episcopus, etiam non celebraturus, procederet ad Ecclesiam; et tam Vesperis, quam Missæ interesset, amictu, alba, cingulo, cruce pectorali, stola, pluviali et mitra paratus . . . in aliis festivis seu ferialibus diebus Episcopus, cum aderit, semper defert cappam.” Cær, Ep., lib. I, c. 15, n. 11; lib. II, c. 34, n. 4.

¹ “Benedictionem dextera donabit celebranti et ministris.” Mart., V, c. 8, n. 20.

^s When going to the throne or returning to the altar, he blesses the clergy. Martinucci, Favrin, et al.

^{*} The bishop does not wash his hands at this Mass.

^s S. R. C. n. 3213 ad 8; n. 1275 ad 7; n. 1583 ad 6.

3. The bishop reads from the Missal, held by the book-bearer, the Introit, Epistle (after it has been sung by the subdeacon), Gradual, etc., Gospel, Offertory and Communion. He recites from memory: *Kyrie, Gloria, Credo, Sanctus, Agnus Deil*.

4. He stands and sits at the various parts of the Mass accordingly as he stands or sits at Pontifical Mass, except that at this Mass he sits from the Offertory¹ to the Preface³, and when he reads the *Communio*. After reciting the *Sanctus*, he receives the mitre and the staff, and goes to the kneeling-desk in the middle of the sanctuary, where he kneels (without mitre and zucchetto) during the Elevation.

5. At the Offertory, the bishop blesses the water, saying: *In nomine Patris et Filii ⁂ p et Spiritus Sancti. Amen*⁴. He puts incense into the thurible and blesses it, saying: *Per intercessionem, etc.* (264).

6. He receives the *Pax* from the assistant priest and gives it to each assistant deacon. If Holy Communion is distributed, he says: *Misereatur, etc.*, and *Indulgentiam, etc.*

7. The use of mitre and staff is largely the same as at Pontifical Mass. (Cf. 104; 243 et seq.) The bishop, when at the throne, sits, as a rule, when the mitre is put on or removed.

8. During the last Gospel, the bishop stands without mitre and staff, then sits, receives the mitre, blesses the celebrant and the ministers when they make a reverence to him. Finally, assisted by the deacons, he divests, resumes his cappa or mozetta, etc., and, accompanied as at the beginning of Mass, returns to the sacristy or to the residence. (For a full explanation, cf. 243 et seq.)

¹ Wapclhorst, n. 108, 6.

³ "Cantato a Celebrante Oremus', sedet Episcopus." Favrin, Praxis, p. 68. Martinucci, V, c. 8, n. 132, contra Schober, et al. "Stans legit Offertorium." Schober, art. XII, c. 4, n. 4. De Herdt, Prax. Pont., II, 148.

³ The bishop rises when he is incensed, and blesses the assistant priest. He resumes his seat until the Preface.

◁ S. R. C. 3569 ad 2.

§ 2

The Assistant Priest

1. The assistant priest, vested in surplice (if a canon, in choral dress), accompanies the bishop as explained (29). He sits at the right of the first deacon¹.

(On the *Asperges*, cf. No. 263.)

2. He precedes the deacons to the altar and stands near them to the right of the bishop, as shown on page 263. At the *Oremits*, he precedes them to the throne².

3. At the throne, the assistant priest ministers incense with the usual *oscula* before the Introit, Gospel and Offertory, saying: *Benedicite, Pater Reverendissime*³. Before the Introit, after the Gospel, and at the Offertory he incenses the bishop with three swings.

4. After reciting the *Agnus Dei*, he goes to the right of the celebrant, genuflects⁴, kisses the altar, receives the *Pax*, genuflects and gives the *Pax* to the bishop at the throne. Then, *in piano*, before the throne, he gives the *Pax* to the subdeacon⁵.

5. He stands when the bishop stands; also when the bishop reads from the Missal, or puts incense into the thurible, or blesses any person or object. During the dis-

¹ If he sits at the left of the second deacon, as he may do, if the location of the throne requires it, he goes to the right of the bishop to minister incense.

² If the assistant priest be a canon, he remains at his place in choir until the *Orcinus*, and then goes to the throne. During the circles of the canons and the sermon, he remains at the throne: from the *Oremus* after the *Confiteor* until the Preface. From the Preface to the end of the Mass, he remains at his place in choir from which he goes to bring the *Pax* to the bishop. He then returns to his place in the choir, where the subdeacon receives the *Pax* from him. De Herdt, *Prax. Pont.*, II, 159.

³ If the Mass is in presence of a cardinal, "*Benedicite, Eminentissime et Reverendissime Pater.*"

⁴ "Presbyter assistens recitato -4g»«s *Dei* absque genuflexione ascendit suppedaneum a dextris Celebrantis, genuflectit *unico* genu et statim surgit." Favrin, *Praxis*, p. 72.

⁵ If the assistant priest is a canon, he goes to his choir stall and there gives the *Pax* to the subdeacon, who gives the *Pax* to the dignitaries and the canons. S. R. C. n. 248. Favrin, *Praxis*, p. 73. Schober, et al.

tribution of Holy Communion he stands¹, and likewise when the celebrant reads the announcement of the Indulgences².

§ 3

The Assistant Deacons

1. The assistant deacons, in surplice (choral dress), accompany the bishop to the throne (29), where the first takes his place at the right and the second at the left of the bishop.

2. The first, with the assistance of the second, vests the bishop (31). Raising the ends of his cope, they accompany him to the foot of the altar and stand behind him somewhat to the right, and recite, *inter se*, the psalm *Judica* and the *Confiteor*. (Cf. Diagram, page 263.)

3. At *Oremus*, the deacons accompany the bishop to the throne. They sit after the bishop is seated, and rise before the bishop rises. When he reads from the Missal, they stand³; the first turns the pages of the book, the second points out what is to be read or sung. They also stand when he blesses any person or object, when the Indulgences are published⁴, and at the distribution of Holy Communion.

4. They hold the ends of the bishop's cope when they accompany him to the altar and to the throne, when he reads from the Missal, and when he gives the Solemn Blessing. The first deacon holds the end of the cope when the bishop blesses any person or object, and when he strikes his breast at the *Agnus Dei*, etc.⁵

5. In the sanctuary, they wear their birettas only when sitting⁶.

6. The gold-cloth mitre is used from the *Kyrie* to the Preface; at all other parts of the Mass, when the mitre is prescribed, the precious mitre should be worn.

¹ Favrin, Praxis, p. 72.

³ Favrin, *ibid.* Schobcr, et al.

³ S. R. C. n. 1476 ad 8; 1050 ad 3.

⁴ Favrin, Praxis, p. 74.

⁵ Cær. Ep., lib. I, c. 8, n. 3.

⁶ De Herdt, Prax. Pont., II, 161.

The mitre is put on by the first assistant deacon, and taken off by the second assistant deacon, as follows¹:

(Heavy-face type indicates when the mitre is put on;
light-face type, when it is removed.)

1. After the cope, in vesting.
Before the *Asperges*.
2. After the *Asperges*.
At the foot of the altar.
3. After the Confession (at the altar).
Before the bishop reads the Introit.
4. After the recitation of the Kyrie (if the bishop sits).
After the singing of the *Kyrie*.
5. After the recitation of the Gloria.
After the singing of the *Gloria*.
6. After the Orations.
When the deacon is about to sing the Gospel.
7. Before the sermon.
At *Precibus el meritis*, at the Indulgence.
8. (After the publication of the Indulgence, before the
Blessing.)²
(After the Blessing.)
9. After the recitation of the Credo.
After the singing of the *Credo*.
10. Before the reading of the Offertory.³
At *Per omnia, etc.*, of the Preface.
11. After the recitation of the Sanctus.⁴
On arrival at the kneeling-desk.
12. After the Elevation.
On arrival at the throne.
13. At the Ablution.
At *Dominus vobiscum*.
14. At the Blessing (before Sit nomen Domini)².
Before the last Gospel⁵.
15. After the last Gospel.
After the bishop has blessed the celebrant and the ministers.

¹ Mart., V* c. 8.

¹ The metropolitan does not wear the mitre (276),

* "Cantato a Celebrante Oremus. Episcopus sedet et. mitra accepta. *Offertorium* legit." Favrin, Praxis, p. 63 — "Sedente Episcopo." etc. Mart., V. c. 8. n. 132. Juxta Schober et De Herdt: "Stans." etc.

⁴ Or. at the *Hanc igitur*. according to De Herdt. Prax. Pont., 11. 160.

⁵ If the Papal Blessing follows, the bishop sits with mitre. Cf. 103.

7. At the *Sanctus*, they accompany the bishop to the kneeling-desk in the middle of the sanctuary and kneel near him during the Elevation, after which they again accompany him to the throne. (Cf. 267, *Pax*.)

§ 4

The Celebrant

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1. The celebrant vests in the sacristy and, accompanied by the deacon and the subdeacon, goes to the bench on the epistle side of the sanctuary, and sits (*capite tecto*). When the bishop arrives, the celebrant removes his biretta, rises as the bishop passes¹, and stands inclined during the prayer of the bishop at the foot of the altar. He sits until the bishop is vested, and then goes to the altar (271).

2. If the *Asperges* is to be given (263), he kneels on the lowest step (between the deacon and the subdeacon), intones *Asperges me*, sprinkles the altar and, accompanied by the master of ceremonies, goes to the throne, gives (*cum osculis*) the sprinkle to the bishop, who sprinkles himself, the celebrant and those about the throne. The celebrant receives the sprinkle (*cum osculis*), and sprinkles the others in the sanctuary and in the church.

3. During the *Confession* at the foot of the altar, the celebrant stands at the left of the bishop and answers the prayers (cf. Diagram, page 263). After *Indulgentiam*, etc., the celebrant makes a reverence to the bishop, steps back and, standing between the deacon and the subdeacon, says *Deus tu conversus*, etc., . . . *Oremus*, bows at the blessing of the bishop, and ascends to the altar.

4. He receives the thurible (into which the bishop has put incense) from the deacon, and incenses the altar as usual (264). He is then incensed (with two swings) by the deacon³. The same is observed at the Offertory.

¹ “Genuflectunt hinc inde a lateribus Episcopi, sed paulo post eum.” De Herdt, *Prax. Pont.*, II, 160.

² Favrin, *Praxis*, p. 63.

³ “Si privilegium habeat, celebrans utitur mitra ad scamnum et ad *Lavabo* necnon ad thurificationem.” Favrin, *Praxis*, p. 67. S. R. C. n. 1728 ad 4.

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5. After reciting the *Gloria* and the *Credo*, the celebrant goes directly to the bench *per breviorē*¹, but he returns *per longiorē*, and at the foot of the altar makes the prescribed reverences to the bishop and to the altar (271).

6. The celebrant does not bless the subdeacon after the Epistle, nor the deacon before the Gospel; after the singing of the Gospel, he neither kisses the text nor is he incensed; he does not bless the water at the Offertory, but says the Prayer: *Dens qui humane substantie, etc.*²; he gives the *Pax* only to the assistant priest of the bishop. If Holy Communion is to be distributed, the bishop says *Misereatur* and *Indulgentiam*, but the celebrant says *Ecce Agnus Dei, etc.*, and proceeds as usual.

7. The celebrant does not give the Blessing, but says *Placeat, etc.*, kisses the altar, retires toward the epistle side and, bowing profoundly, receives the Blessing of the bishop. He then turns to the people and announces the Indulgence, unless this has been done by the preacher after the sermon. After the last Gospel, he makes the prescribed reverences to the altar and to the bishop, and accompanied by the deacon and the subdeacon returns to the sacristy.

1. Vested for Solemn Mass³, the deacon and the subdeacon accompany the celebrant to the sanctuary⁴ where they sit at the bench (*capite tecto*⁵). On arrival of the bishop they remove their birettas, rise, and (unless they are canons) kneel when he blesses them⁵. (On the *Asperges*, cf. 263.)

2. They accompany the celebrant to the foot of the altar and, after making the prescribed reverences to the bishop and to the altar (271), stand as shown on page 263. They

¹ Favrin, Praxis, p. 67.

³ S. R. C. n. 3569 ad 2. Mart., Favrin, et al.

⁵ Without maniples, if the *Asperges* is to be given (cf. 263).

[<] Cf. 245, Note 1.

⁵ “Se non signant Cruce a fronte ad pectus.” Van der Stappen, V, (67, 101).

recite the prayers, *inter se*, as far as *Indulgentiam*, etc., and from *Deus tu conversus*, etc., answer the celebrant.

3. After reciting the *Gloria* and the *Credo* with the celebrant, they go to the bench *per brevior*, but they return *per longior*, and make the prescribed reverences to the bishop and the altar (271).

4. At the Blessing, both kneel, unless they are canons. After the last Gospel, they descend *in planum* with the celebrant, genuflect to the cross, make the prescribed reverence to the bishop (271), and go to the sacristy. (Cf. 243 et seq.)

5. The deacon observes the following points in particular:

- a) He incenses the celebrant with two swings at the Introit and at the Offertory¹.
- b) Toward the end of the singing of the Gradual (Sequence), he places the Book of Gospels on the altar, kisses the bishop's ring, says the *Munda cor meum*, etc., as at Pontifical Mass (88).
- c) After he has incensed the celebrant at the Offertory, he takes the thurible to the assistant priest, at the throne, who incenses the bishop. The deacon then incenses (with two swings) the assistant priest, the assistant deacons, the choir, the subdeacon at the foot of the altar, and standing on the second step is himself incensed by the thurifer (266).
- rf) He receives the *Pax* from the subdeacon. If the bishop has no assistant priest, the deacon receives the *Pax* from the celebrant, gives it to the bishop and to the subdeacon, who gives it to the choir².

6. The subdeacon observes the following points in particular:

- a) He sings the Epistle, goes to the throne with the proper reverences and kisses the bishop's hand, returns to the altar and removes the Missal to the gospel side.

¹ "Advertat (diaconus) ne quid osculetur præsente Episcopo, exceptis patena, calice et manu celebratis, quando hæc porrigit." Favrin, Praxis, p. 67. Cær. Ep., lib. I, c. 18, b. 16. De Herdt, Prax. Pont., I, 163, (g). S. R. C. n. 3059 ad 2.

² Cf. 252, Note 4.

With the deacon, he goes before the throne, kneels (if not a canon) *in piano* for the Blessing, and holds the book as usual while the Gospel is sung. He carries the book to the bishop, who kisses the text; he goes to the altar and stands behind the deacon (88).

- ô) At the Offertory, holding the water cruet, he turns to the bishop, kneels on one knee and says: *Benedicite, Pater Reverendissimel*.
- c) When the bishop comes to the altar after the *Sanctus*, the subdeacon moves slightly to the epistle side. During the Elevation, he kneels on the lowest step. He goes to the assistant priest to receive the *Pax*, gives it to the choir, returns to the altar and gives it to the deacon and the master of ceremonies².

§ 6

258 The Master of Ceremonies and the Inferior Ministers

1. There should be two masters of ceremonies for the function. The first especially should be familiar with all that has been previously mentioned (242—252), and directs in particular the ceremonies at the throne: incensation, *Pax*, etc. The second directs chiefly the ministers of the Mass and the altar-boys.

2. The book-bearer (with the Missal) at the bishop's left, and the candle-bearer (with the bugia) at the bishop's right, should be at the throne:

- a) For the Introit.
- b) For the Epistle, Gradual, etc., after the subdeacon has sung the Epistle.
- c) For the Offertory (*Oremus, etc.*).
- d) For the *Communio*.
- e) For the Blessing (Canon).—Cf. Book-bearer, 111, 2; Candle-bearer, 112.

¹ If the subdeacon is a canon, he bows profoundly. If the Mass is in presence of a cardinal, the subdeacon says: *Benedicite, Eminen-tissime et Reverendissime Pater*.

² Cf. 252, Note 4.

3. The mitre-bearer hands the mitre to the first assistant deacon as set forth on page 268. The precious mitre is used throughout the Mass, except from the *Kyrie* to the Preface, when the gold-cloth mitre is used. (Cf. No. 114.)

4. The staff-bearer presents the staff to the bishop (who takes it with his left hand) and receives it directly from the bishop with *oscula*. (Cf. 113, 1—3.) The bishop uses the staff:

-) When he goes to the altar for the *Confession*, and when he returns to the throne.
-) During the singing of the Gospel.
- c) If there is a sermon and publication of Indulgence, after the words: *Et benedictio Dei omnipotentis*.
- d) When he goes to the altar after the *Sanctus*, and when he returns to the throne after the Elevation.
- e) During the Blessing at the end of Mass, after the words: *Benedicat vos omnipotens Deus*.

5. The thurifer goes to the throne with the prescribed reverences (271), and kneels while the incense is put into the thurible:

- a) After the *Confession*. He carries the thurible to the deacon at the altar, and after the celebrant has been incensed by the deacon, he takes the thurible to the assistant priest who incenses the bishop.
- b) Before the Gospel. He returns to the altar and retains the thurible (89).
- c) After the Offertory. He takes the thurible to the deacon at the altar, and after the incensation of the celebrant accompanies him to the throne, the choir, etc., and, finally, incenses him with two swings. He then incenses the inferior ministers, and the people. (Cf. 115.—On swings, single and double, cf. No. 266.)

NOTE. — Neither gremial nor gloves are used at this Mass.

If the dignitary, before whom the Mass is celebrated, wears the cappa, a train-bearer is necessary.

CHAPTER XVII

Solemn Mass in Presence of the Ordinary

259

in Cappa Magna and Biretta

When the Ordinary, vested in cappa magna, assists at Solemn Mass, the same ceremonies are observed as when he is present in cope and mitre (242—252), with the following exceptions:

1. The celebrant, the deacon and the subdeacon await the bishop at the bench and go to the foot of the altar to begin Mass as soon as the bishop rises from the kneeling-desk. If there is to be *Asperges*, they go to the altar as soon as the bishop goes to the throne (263).

2. The bishop is incensed with three swings at the Offertory only¹.

3. The celebrant is incensed with two swings at the Introit, at the Gospel and at the Offertory.

4. The bishop uses neither staff nor mitre.

5. The bishop puts on his biretta when he sits, and when he gives the Blessing, at the imparting of the Indulgence after the sermon, and at the Blessing at the end of Mass².

¹ “Incensatur absque bireto tantum ad offertorium.” S. R. C. n. 2682 ad 14, 2195 ad 2, etc.

² “Benedictionem Solemnem, tecto capite bireto, impertit, nisi sit Archiepiscopus vel privilegium crucis habeat.” Favrin, Praxis, p. 76.

CHAPTER XVIII

Solemn Mass in Presence of the Ordinary When the Blessed Sacrament is Exposed¹

1. The bishop vests and divests in the sacristy (49).
2. All *oscula* are omitted except on the part of the subdeacon after the Epistle, and of the deacon before the Gospel, and of the chalice and the paten (272).
3. The bishop wears neither mitre nor zucchetto. He does not sit, as far as possible, during the entire service.
4. If he assist in cope, he genuflects to the Blessed Sacrament at *omnipotens Deus*, takes the pastoral staff, and gives the Blessing.
5. If there is a procession when the bishop assists in cope, he officiates¹. The canons (clergy), or at least the ministers, put on sacred vestments; the assistant priest puts on white cope, the assistant deacons, dalmatics.
6. If the bishop assist in cappa, he walks alone² in the procession after the Blessed Sacrament, and he puts incense into the thurible, the *dignior* canon (assistant priest) ministering, and at Benediction he incenses the Blessed Sacrament.

¹ “Si aliquando contingat, ut episcopus Missam pontificalem celebret coram augustissimo Sacramento exposito, debetne ipse canere Gloria et Credo et legere Epistolam atque Evangelium in throno, more solito, absque mitra. Resp. Affirmative in casu, sed juxta morem et consuetudinem ecclesiarum cathedralium et congruenter menti Cær. Ep., lib. I, c. 12, n. 8 et 9, episcopus se abstinet a celebranda Missa pontificali coram Sanctissimo Sacramento publice exposito.” S. R. C. Die 8 Februarii, 1913.

If Benediction of the Blessed Sacrament follows Mass, at which the Ordinary assists (in mitre and cope), the bishop should be the celebrant. If he assists in rochet and mozetta, cf. 215, Note.

² “Non infra Diaconos assistentes, sed solus incedere debet, detecto capite, et per ministrum sibi intorticium deferri facit.” Favrin, Praxis, p. 108.

CHAPTER XIX

Solemn Mass for the Dead in Presence of the Ordinary

The bishop may assist vested in cope (black) and mitre¹, or in cappa magna. The throne should be covered with violet cloth, not silk¹. The following points in particular should be observed:

1. The bishop makes the *Confession* with the celebrant, as explained (246), and goes to the throne.

2. During the Oration he kneels at the kneeling-desk, placed before the altar. If he assists in cope, he wears the mitre going to the kneeling-desk and returning to the throne³.

3. At the Offertory, the bishop puts incense into the thurible, saying *Per intercessionem, etc.*, and is incensed (266) by the assistant priest (after the celebrant).

4. At *Sanctus*, he goes to the kneeling-desk, where he kneels until the *Pax Domini*. He returns to the throne, where he stands and recites the *Agnus Dei* with his assistants, but does not strike his breast.

5. During the *Postcommunio* he again kneels at the kneeling-desk, then returns to the throne.

6. For the Absolution, cf. No. 123 et seq., if the bishop performs it. He may, if he prefer, assist at the Absolution in cappa, and in that case he puts incense into the thurible and blesses it⁴. He sits until the *Kyrie*, then rises, and stands until the end of the Absolution.

¹ The pastoral staff is not used, the canons do not "form circles," nor are there any *oscula*. (Cf. No. 270.)

³ Cær. Ep., lib. II, c. 12, n. 1.

^s "Ad Orationem, accepta mitra, Episcopus descendit ad faldistorium ante altare, ibique ei *genuflexo*, mitra aufertur; oratione finita, surgit, et cum mitra ad sedem revertitur." Favrin, Praxis, p. 90.

⁴ Favrin, Praxis, p. 90.

CHAPTER XX

Solemn Mass in Presence of the Ordinary

in Rochet and Mozetta

262

1. According to the *Cæremoniale Episcoporum*, the bishop does not occupy the throne, but takes the first place in choir¹. By a decree, however, dated Nov. 23, 1906, he may, if he have a special indult, occupy the throne, but without the assistance of canons¹.

2. The *Asperges* is given as explained (263).

3. At the Offertory, the celebrant is incensed with two swings, the bishop with three swings³.

4. The deacon gives the *Pax* to the bishop, then to the subdeacon.

5. The bishop does not read from the Missal, does not kiss the book, does not bless any person or thing⁴.

6. The celebrant kisses the text of the Gospel, puts in and blesses the incense, blesses the subdeacon, the deacon and the water, and gives the blessing at the end of Mass⁵.

¹ "Sacra Rituum Congregatio inhaerens praescriptionibus Caeremonialis Episcoporum ac plurium decretorum declaravit, nullatenus licere Episcopo sedere in throno cum Rochetto et Mozzetta, vel cum Pluviali et Cappa, adhibendo simplices clericos superpelliceo indutos, loco sacrorum Ministrorum assistentium." S. R. C. n. 3540.

³ S. R. C. n. 650; 4195 ad 1. (Cf. No. 241, Note.)

⁸ "Semel tantum thurificatur post oblata." S. R. C. n. 2195 ad 2. (Cf. 266.)

⁴ "Episcopus non legit ex libro, non benedicit incensum, nec Subdiaconum post Epistolam, nec Diaconum ante Evangelium, nec aquam ad Offertorium, nec populum in fine Missa; quæ omnia spectant ad Celebrantem." Schober, art. XIV. S. R. C. 3110 ad 21 et 22.

⁵ "Celebrans, cum in fine Missæ populo benedicit, vertit se ad Episcopum eique capit inclinatur, et benedicit a parte Episcopo contraria." Schober, art. XIV.

APPENDIX
TO
PART I AND PART II

ASPERGES, INCENSATION, PAX, REVERENCES, etc.

CHAPTER I
Asperges in Presence of the Ordinary

At the *Asperges*¹ before Mass in presence of the Ordinary, the following ceremonies should be observed:

1. The celebrant in cope and the ministers vested as for Solemn Mass (without maniples), are at the bench when the bishop enters; the celebrant bows, the deacon and the subdeacon kneel, and receive his blessing. They stand, inclined, while the bishop prays at the kneeling-desk, and then sit until he is vested.

2. The celebrant and the ministers rise and, accompanied by the bearer of holy-water, go to the altar, make a reverence to the bishop and to the cross (271) and kneel on the lowest step of the altar. The bishop and all in the choir rise. The celebrant receives the sprinkle from the deacon, intones *Asperges me*², and sprinkles the altar³ in the middle, at his left and at his right.

¹ The *Asperges* takes place every Sunday. It is omitted when the bishop celebrates Pontifical Mass; and if the bishop blesses the palms and candles, it is omitted on Palm Sunday and on the Feast of the Purification falling on a Sunday.

² *Vidi Aquam*, during the Paschal season.

³ If the Blessed Sacrament is exposed, the aspersion of the altar is omitted.

3. After the aspersion of the altar, the celebrant does not asperse himself, but leaves his ministers kneeling at the altar. He goes to the bishop accompanied by the bearer of holy-water and the master of ceremonies, who holds the end of the cope. He makes a profound bow, and presents the sprinkle with *oscula* (272). The bishop, having taken holy-water himself, asperses the celebrant and his own ministers and returns the sprinkle, which the celebrant receives with *oscula*. The celebrant makes a profound bow and returns to the foot of the altar, where he makes a reverence, and asperses the deacon and the subdeacon; the latter rise, and remain standing before the altar.

4. The celebrant, accompanied as before, sprinkles the choir and the people. On his return to the altar, he stands between the deacon and the subdeacon, and from the book or card which they hold before him sings the versicles and the Prayer. The celebrant and the ministers make the proper reverences (271) and go to the bench, where the celebrant removes his cope and puts on the maniple and chasuble; the deacon and the subdeacon put on their maniples.

5. If the Ordinary assists in choir (not on the throne), the deacon and the subdeacon accompany the celebrant and are sprinkled by the bishop after the celebrant. Dignitaries in choir are sprinkled individually. The celebrant (with the ministers) bows before and after he sprinkles them. If there is a large number of clergy present, the celebrant may sprinkle them as indicated by the following diagram:

CHAPTER II

Incensation

ARTICLE I

Incensation of the Altar

Before the Introit

1. The deacon says: *Benedicite, Pater Reverendissime*, presents the spoon, kissing it and the bishop's hand. The bishop places his left hand on his breast, puts incense into the thurible three times, saying: *Ab illo benedicaris, in cujus honore cremaberis. Amen.* He places his left hand on the altar² and makes the sign of the cross over the thurible. He receives the thurible *cum osculis* (272) and, saying nothing, incenses the cross and the altar as described below, and shown in the cut, on page 283.

At the Offertory

2. The deacon presents the spoon, kissing it and the bishop's hand. The bishop places his left hand on his breast, puts incense into the thurible three times, saying: 1. *Per intercessionem beati Michaelis Archangeli*, 2. *stantis a dextris altaris incensi*, 3. *et omnium electorum suorum, incensum istud dignetur Dominus bene dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.*

¹ *Benedicite, Eminentissime et Reverendissime Pater*, if the celebrant is a Cardinal.

² This is the opinion of most authors based on the following Rubric of the Missal: *Celebrans cum est ad altare et benedicit oblata, vel aliquid aliud, ponit sinistram super Altare, nisi aliter notetur.* (Ritus, Tit. III, n. 5.) Baldeschi, Schober, Wapelhorst; Müller, Handbook of Ceremonies, et al.

But Van der Stappen (III, 283, Note II) and Martinucci-Menghini (I, c. 4, n. 2, adn. 2) do not regard this case as included in the Rubric of the Missal, since the celebrant is turned toward the thurifer, not toward the altar.

The deacon gives the thurible to the bishop, kissing the thurible and the bishop's hand. The bishop (without any bow'or genuflection) incenses the *oblata* three times in the form of a cross over the host and the chalice, saying, 1,2: *Incensum* 3: *istud*, 3, 4: *a te* 5: *p benedictum*, 5, 6: *ascendat* 7: *ad te Domine*: then twice in the form of a circle, from right to left around the host and the chalice, saying, 7: *et descendat super nos*, 8: *misericordia*, then once from left to right, saying, 9: *tua*.

I

I

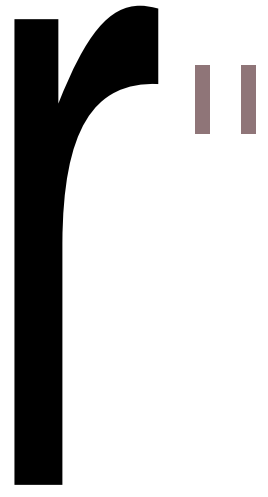
3. The bishop bows to the cross, or genuflects if the Blessed Sacrament is in the tabernacle, and incenses the cross with three swings¹, saying: 1. *Dirigatur*, 2. *Domine*, 3. *oratio mea*, bows (genuflects) and incenses the relics² on the gospel side with two swings, bows (genuflects) and incenses the relics on the epistle side with two swings, as shown in 4, 5, 6, 7, of the cut. He then proceeds (without bowing or genuflecting) toward the epistle corner, incensing the altar three times, toward the candlesticks, taking a step at each swing, saying: 8. *sicut*, 9. *incensum*, 10. *in conspectu tuo*; he incenses the epistle end of the altar with two swings, (at the level of his knee and just below level of altar table) saying: 11. *elevatio*, 12. *manuum*. Proceeding toward the middle, one step at each swing, he incenses over the table of the altar with three straight swings (not circular), saying: 13. *meorum*, 14. *sacrificium*, 15. *vespertinum*. He bows (genuflects) and goes toward the gospel corner with three swings toward the candlesticks and says: 16. *Pone*, 17. *Domine*, 18. *custodiam*; he incenses the gospel end of the altar with two swings, saying: 19. *ori*, 20. *meo*; he stands at the gospel corner and incenses over the table of the altar from the end toward the middle with three swings: 21. *et ostium*, 22. *circumstantite*, 23. *labiis meis*. Proceeding to the middle, one swing at each step, he incenses, with three swings, the front of altar between the table and the floor: 24. *ut non declinet*, 25. *cor meum*, 26. *in verba malitia*. He bows (genuflects) and proceeds to the epistle corner incensing the front of the altar: 27. *ad excusandas*, 28. *excusationes*, 29. *in peccatis*. He gives the thurible to the deacon, saying: *Accendat in nobis Dominus ignem sui amoris et flammam æternæ charitalis. Amen*, receives the mitre, and is incensed with three swings by the deacon.

¹ The cross is incensed with *double* swings, the relics and the altar are incensed with *single* swings. Cf. 266.

² : Relics or images (statues) of the Saints between the candlesticks. S. R. C. n. 2375, 3.

Incensation oi the Altar

1. Dirigatur	13. Mearum	22. Circumstanti®
2. Domine	14. Sacrificium	23. Labiis meis:
3. Oratio mea,	15. Vespertinum.	24. Ut non declinet
(4 5. 6. 7. Relics)	16. Pone,	25. Cor meum
8. Sicut	17. Domine,	26. In verba malitiæ,
9. Incensum	18. Custodiam	27. Ad excusandas
10. In conspectu tuo:	19. Ori	28. Excusationes
11. Elevatio	20. Meo,	29. in peccatis.
12. Manuum	Et ostium	
K R “Ita pro incnsatione Crucis et Akaris communiter juxta		
' mvis Rubric® non proscribant, quomodo verba hujus		
PsalmTlio'distribuenda sint." Wapelhorat. n. S3, adn. 6.		



Special Rules

1. The bishop bows to the cross *inclinazione profunda capitis*, but if the Blessed Sacrament is present he genuflects.

2. If the Ordinary' assists at Solemn Mass, the celebrant is incensed with two swings, the bishop with three swings (266).

3. At Vespers, the incensation of the altar is performed in the same manner, but the words are omitted. The bishop may recite the *Magnificat* with his assistants.

ARTICLE II

265 Incensation of the Choir at Pontifical Mass (At the Offertory)

1. When the deacon has incensed the celebrant with three swings, he incenses the assistant priest and the assistant deacons with two swings each, bowing to each before and after incensation. He makes the prescribed reverence to the altar (271) and goes with the thurifer, at his left, to incense the choir. He first incenses the *digniores* (with two swings): prelates, the vicar-general, canons (in their own church), bowing to each before and after the incensation. Then he salutes the choir on the gospel side with one inclination for all, incenses them each according to order (with one swing), and at the end bows to all *per modum unius*. He incenses the choir on the epistle side in the same way.

2. If the choir have two or more ranks, the deacon commences with the first rank on the gospel side, and then goes to incense the first on the epistle side. He next incenses the second rank on the same side. He incenses each rank with a single swing or *transeundo*. He then returns to the gospel side and incenses the second rank in the same manner, with a distinct reverence, before and after the incensation. Clerics on each side are incensed with one single swing for each rank.

3. If a cardinal, a legate, the archbishop of the province, or the Ordinary is present in the choir, he is to be incensed after the celebrant, but before the assistant priest.

4. After incensing the choir, the deacon returns¹ to the altar at the right of the subdeacon, incenses him with two swings, gives the thurible to the thurifer, ascends to the step below the platform of the altar, turns, and is incensed with two swings by the thurifer, who then incenses (with one swing) the masters of ceremonies, the acolytes *per modum unius*² and the inferior ministers *per modum unius*². He then goes to the sanctuary gates and incenses the congregation with three swings: once in the middle, once on his left and once on his right, bowing before and after the incensation. (Cf. 266, On Swings.)

5. In Mass, the incensation must cease at the end of the Preface³.

6. The same directions are observed by the one who performs the incensation *of* the choir at the *Magnificat*. In Vespers, the incensation ceases at *Dominus vobiscum*, before the Oration⁴.

¹ "Si chorus situs sit post Altare, diaconus accedit perlatus Epistolæ, revertitur per latus Evangelii. Salutat ab utraque parte Clerum initio et fine." Wapelhorst, 89, adn. 2.

² These are supposed to be clerics.

³ Martinucci, I, c. 4, n. 25. Van der Stappen, V, 5, 27.

⁴ "Incensatio intermittitur ad *Gloria Patri* et cessat ad *Dominus vobiscum*, licet completa non sit." De Herdt, Prax. Pont., II, 12, c.

ARTICLE III

266

Swings

§ 1

Single and Double Swings explained

Incensation with a single swing is performed as follows: The deacon (thurifer) holds the top of the chains in his left hand, which he keeps on his breast; with his right he holds the thurible, close to the cover, at about the height of his breast. He raises the thurible to the height of his face, moves it once or gives it a single impulse toward the person or object to be incensed and immediately lowers it to the level of his breast¹. A double swing differs from the single in this particular only, that the thurible (when raised from the breast to the height of the face) is moved twice or given a double impulse toward the person or object incensed². The threefold repetition of this process, in the incensation, for example, of the Blessed Sacrament or of the bishop, is described "*triplici ductu, duplici ictu*;"³ *ductus* equals the movement from breast to face: *ictus* equals the impulse toward the person or the object incensed.

§ 2

Double Swings, when prescribed

One, two, or three double swings, are prescribed according to the dignity of the person or the object incensed.

1. The Blessed Sacrament is always incensed with three double swings.

2. A relic of the true Cross, or other great relic, solemnly exposed, is incensed with three double swings. The altar-cross, when the altar is incensed at Mass or Vespers,

¹ Van der Stappen, III, 286. — "Attendendum est hujus actionis partem principalem esse ductum a pectore ad faciem, et reductum a facie ad pectus." Ibid.

¹ Van der Stappen, III, 286. Schober, art. I, c. 2, n. 5.

» S. R. C. n. 3110 ad 20 et 4048 ad 9.

the image of the Christ-child, placed on the altar at Christmas¹, the Book of Gospels (before the singing of the Gospel) are incensed with three double swings.

3. The Ordinary is incensed with three double swings².

4. The celebrant (in Mass in presence of the Ordinary); the sacred ministers of the Mass; prelates and cathedral canons; also images of the Saints, are incensed with two double swings.

§ 3

Single Swings, when prescribed

Single swings are employed in incensation, as follows:

1. At the incensation of the altar³.
2. At the Blessing of candles, ashes, and palms.
3. When incensing collectively, *e. g.*, a body of priests or seminarians, or the people⁴.

¹ "Sacra imago divini Infantis, Nativitatis tempore, principe loco super altari exposita, post Crucem thurificanda est triplici ductu." S. R. C. n. 328S.

² "Episcopus Ordinarius, ac etiam Suffraganeus, absente proprio Episcopo diœcesano, thurificandus est triplici ductu." Mart. I, p. 80, adn. 4. — "Si adesset Legatus, vel alii Cardinales, ipsi ter, et Episcopus, et Celebrans bis, Dignitates, et Canonici semel, ceteri transeundo thurificantur." Cær. Ep., lib. I, c. 23, n. 32.

³ "Ad thurificationem Altaris non præscribuntur ductus duplici ictu." Decret. Auth. VI, 1912. "Subscribimus opinioni eorum rubricistarum, que docent, incensandum esse altare uno ductu simplici." Martinucci-Menghini, I, adn. p. 76.

⁴ "Ubi aliqui non singillatim, sed collective incensantur, quemadmodum fit pro alumni Seminarii qui sunt in choro, tunc sufficit simplex thuribuli ductus, et duplex ictus in ductu non observatur." Van der Stappen, V, 5, 25, Nota.

"Seminarii alumni choro assistentes cotta induti incensandi sunt per modum unius." S. R. C. n. 2791 ad 4.

Note. — The following summary from the *Decreta Authentica* shows clearly the persons and objects to be incensed with double swings: "Thurificatio SS. Sacramenti publice expositi, Canonorum, Crucis Altaris, Sacrarum Imaginum, libri Evangeliorum ante cantum Evangelii in Missa Solemni, Episcopi, Celebrantis, Ministrorum, Beneficiatorum, aliorumque de Choro et Altari, iis exceptis qui non singillatim incensantur: facienda est duplici ictu in quolibet ductu." S. R. C. n. 4057 ad 2. Deer. Auth. VI, 1912.

CHAPTER III

The Pax

§ i

General Instructions

1. The one who gives the *Pax* places his arms on the shoulders of the person who receives it, and says: *Pax tecum*; the latter places his hands under the arms of the former, so that the left cheek of the one almost touches the left cheek of the other¹, and says: *El cum spiritu tuo*.

2. The celebrant does not bow either before or after giving the *Pax*.

3. The assistant priest, the *ministri parati* or others, do not bow before giving the *Pax*, but they bow after giving it²

4. The one who receives the *Pax* bows before and after receiving it³.

5. The *Pax* is given at all Solemn Masses, even before the Blessed Sacrament exposed⁴;* but it is omitted at all Requiem Masses, and during the last three days of Holy Week.

¹ "Genæ sinistrae sibi appropinquare debent, ita ut se invicem leviter tangant, ut dicitur Cær. Ep., lib. II, c. 8, n. 75, moraliter scilicet, licet non omnino realiter, uti probat usus communis." De Herdt, Prax. Pont., I, 196.

² Cf. Cær. Ep., lib. I, c. 24, n. 5. "Usus mutuo se salutandi, ad pacem recipiendam invitantes, ex S. R. C. decreto n. 3281, I. tollendus est." Martinucci-Menghini, I, c. 5, n. 6, adn. 2.

³ "Quicumque dat pacem, non inclinat caput recipienti, antequam det pacem, sed postquam eam dederit; accipiens autem ante et post pacem datam caput inclinare debet deferenti pacem." De Herdt, Prax. Pont., I, 198.

⁴ S. R. C. 3792 ad 4.

Special Instructions

1. At Pontifical Mass, the assistant priest, the assistant deacons, the deacon and the subdeacon of the Mass, receive the *Pax* directly from the bishop. The assistant priest, having recited the *Agnus Dei* with the bishop, goes to the epistle side, genuflects *unico genu*, kisses the altar with the bishop¹, bows to the bishop, and receives the *Pax*. He again bows, genuflects, and accompanied by the master of ceremonies, brings the *Pax* to the prelates and to the *ministri parati* (choir). In giving the *Pax* to a bishop or a prelate, he places his hands under the arms of the dignitary². He gives the *Pax* to the first of each rank among the *ministri parati* (choir). The first gives the *Pax* to the second, the second to the third, and so on.

2. The other ministers mentioned receive the *Pax* in the same manner, except that they do not kiss the altar³. They genuflect, bow to the bishop, receive the *Pax*, again bow, genuflect, and return to their respective places.

3. The *ordinandi* kiss the altar before receiving the *Pax*. The newly ordained priests kiss the altar and place their hands on it, when receiving the *Pax* in the ordination Mass. (Cf. 291, 8.)

¹ The assistant priest is the only one of the ministers, who kisses the altar before receiving the *Pax*. He does not, however, place his hands on the altar.

² De Herdt, *Prax. Pont.*, I, 196.

³ S. R. C. n. 4015 ad 3.

NOTE. — The *Pax* in Mass in Presence of the Ordinary, cf. No. 251. The *Pax* when Holy Communion is received by the deacon and the subdeacon, cf. No. 100.

CHAPTER IV

The Choir at Pontifical Mass

268 Ceremonies of the Ministri Parati (Clergy) at Pontifical Mass

1. Canons in choral dress and the rest of the clergy in surplice accompany the bishop when he enters the church for a solemn function (29). They follow the bishop, unless he is clad in sacred vestments¹. At the entrance, canons stand, the rest kneel, when the bishop sprinkles holy-water. Outside the church they wear their birettas, but within the church they proceed with uncovered heads², holding their birettas, below their breasts, with both hands³. The canons or at least the assistants accompany the bishop to the altar of the Blessed Sacrament, and to the high altar. The *ministri parati* then put on their vestments (109, a). In going to the sacristy and returning to the sanctuary, they observe what is set forth on "Reverences" to the altar and the bishop (271). Uniformity should be observed in standing, sitting, and kneeling⁴.

¹ "Episcopus . . . caudatarius . . . Canonici bini, et cæteri de clero . . . Parochi etc. incedere debent post Clerum Cathedralis." Favrin, Praxis, p. 9. According to De Herdt, however, canons follow the bishop; the other members of the clergy precede the bishop. De Herdt, Prax. Pont., I, 128.

² "Clericis et canonicis habitu choralis indutis per ecclesiam capitibus bireto coopertis incedere non licet; si enim id neque Episcopo liceat, multo minus aliis." De Herdt, Prax. Pont., I, 149 b. Cf. I, 32, 5, 6.

³ "Utraque manu biretum infra pectus gestantes." Wapelhorst, n. 93.

⁴ "Serventur Rubricæ quoad tempus standi, sedendi et genuflectendi in choro." S. R. C. n. 2687, i.

2. The *ministri parati*, or choir, observe the following directions:

While the bishop vests.....	<i>stands</i>
During the <i>Confession</i>	<i>kneel</i> ² *
When the celebrant ascends to the altar.....	<i>..rise</i>
When the celebrant sits (<i>Kyrie, Gloria</i>).....	<i>..sit</i> [*]
When the celebrant rises.....	<i>..rise</i>
At the Epistle.....	<i>... sit</i> ³ *
At the singing of the Gospel.....	<i>.stand</i>
When the celebrant sits (Sermon, <i>Credo</i>)	<i>... .sit</i>
When the celebrant rises.....	<i>... .rise</i>
After <i>Oremus</i> (Offertory).....	<i>,... sit</i>
When the bishop goes to the altar.....	<i>stand</i> ¹
When the bishop ascends the altar.....	<i>.... sit</i>
When the deacon comes to incense the choir	<i>... rise</i>
After <i>Sanctus</i>	<i>.kneel</i>
After the elevation of the Chalice.....	<i>... rise</i>
After Communion.....	<i>... .sit</i>
At <i>Dominus vobiscum</i>	<i>... rise</i>
At the Postcommunion.....	<i>.stand</i>
At the Blessing.....	<i>.kneel</i> ²
At the last Gospel.....	<i>stand</i>
While the bishop divests.....	<i>stand</i> ⁵

Cf. Note on page 292.

¹ De Herdt, *Prax. Pont.*, II, 128.

² Prelates and canons, in their own churches, stand.

³ The choir genuflects at the words in the Epistle or Gospel which require a genuflection; at the *Incarnatus est*, recited by the celebrant; when the deacon sings *Flectamus genua* or at the words *Adjuta nos, Veni Sancti spiritus*, etc. When *Incarnatus est* is sung all who are standing, kneel; all who are sitting, uncover the head and bow profoundly. S. R. C. n. 3860.

“In nocte et die Nativitatis D. N. J. C. ac die Annuntiationis B. V. M. (etiam translato) Episcopus cum mitra apud suam sedem et canonici, ac omnes alii genuflectunt.” *Cær. Ep.*, II, 8, 53.

◁ The clergy stand until they have responded to the bishop's salutation by bowing profoundly. If the bishop blesses them, they kneel, canons excepted. (Favrin, *Praxis*, p. 53.)

⁵ “Clerus stabit quo tempore Episcopus deponet paramenta.” *Mart.* I, c. 2, n. 69.

269 Prelates in Procession and in Choir at Pontifical Mass

1. The metropolitan walks between his two senior suffragans¹. Other prelates in rochet and mantelletta precede the bishop, if he is in cappa or mozetta; but if he is clad in sacred vestments, they follow the bishop¹.

2. During the Confession, prelates stand and recite, two and two, the psalm *Judica*, *Confiteor*, etc., as far as *Oremus*. They recite, *inter se*³, the *Kyrie*, *Gloria*, *Credo*, *Sanctus*. Prelates stand at the Blessing. At other parts of the Mass they follow, in general, the order above set forth (§ 1).

§ 3

270 The Choir in Requiem and Ferial Masses

In Requiem and in strictly ferial Masses of Advent, Lent, Ember Days, and Vigils, the choir kneels at the Orations; from the *Sanctus* to *Pax Domini* inclusive, and at the Postcommunion Prayers. *Exceptions*: Ember Days of Pentecost, the Vigils of Christmas, Easter and Pentecost.

¹ “Si adsint Episcopi suffraganei Archiepiscopus incedit digniori quidem loco, sed in linea cum suffraganeis.” S. R. C. n. 1069.

² Cær. Ep., lib. I, c. 2, n. 4; lib. II, c. 32, n. 5; c. 33, n. 10, 11.

³ “Bini simul recitant.” De Herdt, Prax. Pont., II, 90, 144.

Note. — The clergy sit with heads covered, but everyone takes off his biretta and bows when words are sung which require a reverence, or when saluted. The biretta is always taken off before rising, and put on after sitting.

CHAPTER V

Reverences

271

1. The Rubrics direct that the clergy passing in the sanctuary or choir before the cross of the high altar, or before the bishop of the diocese officiating or assisting, should genuflect both to the cross and to the bishop¹. If a cardinal, a legate, or the metropolitan assists, a bow is made to the Ordinary, and a genuflection to the cardinal, legate, or metropolitan. Cathedral canons and the celebrant of the Mass in presence of the Bishop (*Missa coram Episcopo*) do not genuflect, but make a profound bow to the cross and to the Ordinary. When passing in procession with cathedral canons, the other members of the clergy likewise bow.

2. If a bishop who is not the Ordinary officiates, the ministers and clergy (who are not canons) genuflect to the cross, but bow to the officiating bishop.

3. In the United States a custom prevails of making a profound bow, instead of a genuflection, to the Ordinary' officiating or assisting at Mass, Vespers, or other functions.

4. When the Blessed Sacrament is publicly exposed, a reverence is made to no man². All reverences, except those specially prescribed by the Rubrics of the ceremony, are omitted (*nisi ritus potius quam honoris ratione fiant*). A genuflection on both knees is made on entering or leaving the sanctuary. During the ceremonies, a simple genuflection only is prescribed.

5. A reverence is made to the dignitaries present and to the choir (*ministri parati*) by the officers of Pontifical

¹ Cær. Ep., lib. I, c. 18, n. 3. De Herdt, Prax. Pont., I, 150 et seq. This Rubric applies *in actu functionis tantum*. S. R. C. n. 3792 ad 11.

² "Nemini deberi reverentiam." S. R. C. n. 2928, ad 6. 'Omittendæ sunt salutationes chori, inclinationes ac genuflexiones ante Episcopum.' De Herdt, Prax. Pont., I, 155.

- (271) Mass and of Vespers, on their arrival in the sanctuary before the function and at their departure from the sanctuary after the ceremony. During Pontifical Mass and Vespers, reverences should be made to the altar and to the bishop only, unless a reverence to the *ministri parati* (choir) is especially prescribed¹.

6. The *Cceremoniale* gives the following important direction on the order in which reverences should be made: *Reverentia semper fieri debet primo ei a quo disceditur, et ultimo ei, ad quem itur, nullo habito respectu, quis eorum sit major*². The last reverence is toward the *terminus ad quem* whether it be the altar or the bishop. Thus, when the deacon goes to the altar to spread the corporal at *Crucifixus*, he makes a reverence to the bishop, then to the altar.

7. As the bishop goes from the altar and ascends the throne, or as he descends from the throne to go to the altar, he makes a slight bow to the clergy (canons) as he passes. The clergy respond with a profound bow to the bishop.

8. At other times the bishop, when saluted, does not rise, or uncover his head. His usual salutation, *inter sacras actiones*, is to bless those who salute him. While the bishop may respond in this way to each salutation, he is not bound to do so, except when it is prescribed³.

9. In procession to or from the altar, before and after Mass or Vespers, the bishop and the ministers salute the choir (clergy). They first salute those on the gospel side, unless the *digniores* are on the epistle side. The bishop bows slightly, the ministers make a medium bow.

10. When the bishop and his assistants reach the altar, if the Blessed Sacrament is in the tabernacle, all bow slightly, the bishop gives the staff to the staff-bearer, the deacon removes the mitre, all genuflect. If the Blessed Sacrament is not present, the bishop bows profoundly to the cross, the others (except canons) genuflect⁴. During

¹ De Herdt, Prax. Pont., I, 154.

* Cær. Ep., lib. I, c. 18, n. 13. De Herdt, Prax. Pont., I, 160, et al.

> Cær. Ep., lib. III, c. 7, n. 1. De Herdt, Prax. Pont., I, 150 b.

⁴ Cær. Ep., lib. II, c. 8, n. 30.

any function at the altar, all (except prelates, canons and the celebrant) make a simple genuflection to the cross, even when the Blessed Sacrament is not present¹. From the Adoration of the Cross on Good Friday to the hour of None on Holy Saturday, all, without exception, genuflect when passing before the cross. (271)

II

11. Ministers and priests in choir (except canons) when passing before the Ordinary, genuflect²; when saluted by other ministers, they remove the biretta and bow slightly.

12. Ministers bow the head when the celebrant bows at certain words in Mass, *e. g.*, in reciting the *Gloria*, *Credo*, etc.

13. All, except prelates and canons, kneel at the Blessing.

14. When any of the bishop's assistants rises to perform any part of his office, the other assistants and ministers seated near him also rise and stand while he stands³. When the bishop rises, all the assistants and ministers rise.

15. When a bishop who is not the Ordinary assists in cope and mitre at Solemn Mass, celebrated by a priest, there is no change in the usual Rubrics of High Mass (*absente Episcopo*) except that the celebrant and the ministers bow to him before and after Mass, and that the bishop is incensed with three swings at the Offertory, and receives the *Pax* (267).

A titular bishop without episcopal jurisdiction over a diocese, should not assist solemnly at Mass sung by another.

16. If the Ordinary assists at the throne at Mass, celebrated by another bishop at the faldstool, he should be in cappa, not in cope, and should leave all the ceremonies to the celebrant, as was said of the *Episcopus extraneus*, except the absolution, the Blessing, and the granting of the Indulgence after the sermon⁴.

¹ "In actu functionis tantum." S. R. C. 3792 ad 11.

² Cf. 271. 3.

³ The inferior ministers, therefore, stand when the assistant deacons stand, but not vice versa. De Herdt, Prax. Pont., I, 159.

⁴ De Herdt, Prax. Pont., II, 141.

(271) 17. At Benediction of the Blessed Sacrament, the following points should be observed:

1. When the deacon opens the tabernacle and genuflects, the celebrant and his assistants make a medium bow (*inclinatio mediocris*), which means an inclination of head and shoulders, if sanctioned by custom¹. If customary, the same is observed when the deacon has reposed the Blessed Sacrament, and genuflects, just before closing the door of the tabernacle.
2. Before rising to put incense into the thurible, the celebrant with his assistants makes a medium bow. He does the same before and after the incensation, and at *Veneremur cernui*.
3. He makes no reverence before rising to sing *Oremus, Deus qui nobis*; nor after the Oration when about to ascend the altar-steps. The deacon likewise ascends without making a reverence, until he reaches the platform where he genuflects and, standing, hands the monstrance to the celebrant who receives it standing; or, the celebrant may take the monstrance from the altar.
4. The master of ceremonies or the acolyte rises (without bowing) to get the veil at the credence, returns to the middle and, after putting the veil on the shoulders of the bishop, genuflects (*unico genu*), and returns to his place².

¹ "Si vigeat consuetudo se inclinandi, ceteri qui genuflexi adsunt cum capitis et modica humerorum inclinatione adorent." S. R. C. n. 4179 ad 2.

Cf. No. 56.

² Van der Stappen, V, 26.

NOTE. — According to the general maxim: *clerus genuflexus non inclinai*, the celebrant and his assistants, when kneeling, do not bow at the *Gloria Patri*, the last verse of a hymn, and so forth, except at the *Veneremur cernui*.

CHAPTER VI

Oscula

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f 1. When anything is presented to the bishop officiating, or to a dignitary assisting at any religious ceremony, the thing is first kissed, then the hand; in receiving anything, the hand is kissed first, then the thing received.

Exceptions:

- a) In vesting the bishop, first the hand is kissed, then the glove.
- &) On Candlemas, and Palm Sunday, first the candle or the palm received, then the hand is kissed.

\ 2. When the Most Blessed Sacrament is exposed, all *oscula* are omitted at the ministry of the incense and thurible; also at the blessing of the incense, if the Blessed Sacrament alone is to be incensed. When the altar is to be incensed, the incense is blessed, but the *oscula* are omitted. The *oscula* are omitted in presenting and receiving the staff.

3. When the Most Blessed Sacrament is exposed at Solemn Mass, the *oscula* of the hand are not omitted after the Epistle and before the Gospel, nor of the paten, chalice and hand at the Offertory, nor of the paten and hand after the *Pater noster*¹.

4. In Requiem Masses all *oscula* of the celebrant's hand and of objects, presented to him, are omitted. The incense is blessed (without *oscula*). The subdeacon after the Epistle and the deacon before the Gospel are not blessed, nor is the book kissed by the celebrant after the Gospel.

¹ De Herdt, Prax. Pont., I, 163. — Cf. 260, Note 1.

CHAPTER VII

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Miscellanea

1. In processions *in the church*, the bishop and the clergy, without vestments, should not wear the biretta, but carry it in the hand¹. It must be taken off by all as soon as they enter the door, and not put on again until they are seated in the sanctuary or have put on the sacred vestments.

2. In processions of the Blessed Sacrament and of the true Cross, the mitre or the biretta should not be worn, even outside the church.

3. In virtue of a decree, dated May 9, 1899, the bishop of the diocese may give the privilege of his throne and assistant deacons to any bishop who officiates at Mass or Vespers, except to his coadjutor, auxiliary, or other dignitary of the diocese. A cardinal should invite only a cardinal to officiate at his throne².

4. If a cardinal is present at Mass or Vespers, he occupies the throne and the bishop of the diocese celebrates at the faldstool³; or, if he does not celebrate, he takes the first seat in the choir. If several cardinals are present, all occupy thrones or seats, according to rank, on the gospel side if space permits.

If the Ordinary is a cardinal and does not officiate, he takes the last place among the cardinals⁴. If he officiates, he occupies the throne.

5. An archbishop in his suffragan dioceses should have a throne on the epistle side, even when he does not officiate as celebrant. If he officiates, and no cardinal is pres-

¹ "Clerici e sacristia bini procedunt, utraque manu birretum infra pectus gestantes. Ad januam is qui conchæ proximus est sumit aquam benedictam porrigitque etiam socio." Wapelhorst, n. 93.

² De Herdt, Prax. Pont., I, 104, f.

³ ⁴ *fortiori* a bishop from another diocese should celebrate at the faldstool.

⁴ Martinucci-Menghini, VII, App. III, c. 1, n. 25.

ent, the Ordinary may give him the episcopal throne and assistant deacons¹. If a cardinal is present, the metropolitan officiates at the faldstool². (273)

6. If the Ordinary celebrates in the presence of a cardinal, a legate, or his metropolitan, he officiates at the faldstool³. The bugia is not used by the Ordinary when he celebrates at the faldstool in the presence of a cardinal⁴. The ministers stand at the washing of the bishop's hands. At the Offertory the cardinal is incensed with three swings after the Ordinary, who has been incensed with two swings. Before giving the Blessing the bishop turns toward the cardinal or the metropolitan, bows to him and then blesses the people⁵.

7. In processions and in choir, the hierarchy and the clergy are placed according to rank and seniority in their rank. The *digniores* are last in procession, and nearest the altar in choir⁶.

¹ S. R. C., n. 4023.

² De Herdt, Prax. Pont., HI, 323.

³ De Herdt, Prax. Pont., HI, 286. Cær. Ep., lib. I, c. 13, n. 4 et seq.; c. 23, n. 24.

⁴ "Episcopus non utetur scotula." Martinucci-Menghini, VII, App. III, c. 4, n. 20.

"Liber Evangelii, post cantum ipsius afferetur ad Cardinalem, qui illum osculabitur." Mart., l. c. n. 21.

⁵ "Episcopus antequam donet benedictionem in exitu Missae, inclinationem faciet versus Cardinalem." Martinucci-Menghini, \ II, App. III, c. 4, n. 24.

⁶ The entry of the bishop before a solemn function is not, strictly speaking, a procession¹. If it should be a procession, on a special occasion, the order set forth (207) should be observed.

* "Est *actfjjui* non *procesjia*." Mart., λ', c. 4. n. 13. (Cf. Note 3. p. 17.)

Note.— Domestic Prelates and Protonotaries Apostolic *ad instar* wear a purple cassock, with train¹, mantelletta, rabbi and stockings of the same color, and the rochet. The biretta is black with a purple tuft².

Extra Urbem, they enjoy the privilege of using the bugia or hand-candlestick at Solemn Mass and Vespers, and even at Low Masses or at other functions on special occasions³.

¹ "Cauda nunquam tamen explicanda." Motu-proprio *Inter MJtipluej*. Feb. 21, 1005.

² Schulte, *Benedicenda*, p. 311.

³ Motu-proprio *Inter Atuhipheef*, Feb. 21. 1100.

CHAPTER VIII

Special Rites for the Archbishop

274 The metropolitan in a suffragan diocese should have a throne on the epistle side. If he officiates, the Ordinary may give him the episcopal throne and assistant deacons¹. But if a cardinal or a legate is present, the metropolitan, even in his own archdiocese, officiates at the faldstool².

275 When the metropolitan solemnly enters the church before Pontifical ceremonies, in processions, or on the occasion of other public functions, a chaplain, in surplice, carries the cross, with the image of the crucifix turned toward him. Between the cross and the archbishop no one should intervene. If the canons (clergy) are in sacred vestments, the cross-bearer, wearing amice, alb, cincture and tunic, precedes, carrying the cross with the image toward the archbishop. (See Glossary, Metropolitan Cross.)

276 Before the archbishop (metropolitan), clad in sacred vestments, gives the solemn Blessing, during Mass or at any other time, the chaplain, who carries the cross, kneels at the foot of the throne or of the altar, holding the cross with the image turned toward the archbishop. The archbishop, standing without mitre, bows to the cross and gives the Blessing. At Mass, he turns toward the cross before *Sit nomen Domini, etc*³

277 The cross is not carried before the archbishop when going to *Tenebræ* (153). On Good Friday, after the archbishop has vested in the secretarium or chapel, the cross

¹ S. R. C. n. 4023.

² If the ordinary celebrates in presence of his metropolitan, he officiates at the faldstool. Cær. Ep., lib. I, c. 23, n. 24. De Herdt, Prax. Pont., III, 333.

³ An archbishop *outside* his province does not use the metropolitan cross, and, therefore, gives the Blessing as explained on page 101.

is carried as usual in the procession to the high altar, but the image is veiled and the candles of the acolytes are not lighted.

The archbishop uses the pallium on certain days *within* 278 his province, when he celebrates Pontifical Mass. As soon as the chasuble has been put on the archbishop, another subdeacon, vested, takes the pallium from the altar and carries it¹ (with both hands) to the archbishop. The deacon puts the pallium on the archbishop. He holds it in such a way that the double part, which is to be placed on the left shoulder, is in his right hand and presents the cross at the back of the pallium to be kissed by the archbishop. He places it on the shoulder of the archbishop, and with the assistance of the subdeacon properly adjusts it². The deacon takes the most beautiful of three pins, brought by an acolyte, and fastens it in the front cross, then he fastens the second pin in the cross at the left shoulder, and the third pin is fastened by the subdeacon in the cross on the back of the pallium. Care should be taken that the pins pass through the eyelets in the crosses, and that the jewel is to the right of the one who fastens the pin³.

After the Blessing at Pontifical Mass, the archbishop, assisted by the ministers, removes the pallium⁴ and places it on the altar. Then facing the gospel side, he says *Do-*

¹ The pallium may be placed on a silver plate. "Hoc munere alius subdiaconus fungitur, amictu, alba et tunicella indutus. Pallium deferret detectum et ambabus manibus, vel velo vel pelvicula argentea supposita, ad thronum, illudque reverenter absque osculis Diacono Missæ offert." Favrin, Praxis, c. I, p. 5.

² "Subdiaconus manu dextera elevat partem, quæ a tergo pendere debet, illudque aptant (D. et S.) ut humeros Episcopi æqualiter ambiat, et pars duplex pallii ponatur super sinistro humero Episcopi." Cær. Ep., lib. II, c. 8, n. 20.

³ "Gemmæ spinulis appositæ, remaneant ad dexteram infigentis." Ibid.

⁴ "Archiepiscopus pallio uti non potest extra suam provinciam et dumtaxat, dum Missam Solemnem celebrat, præscriptis quibusdam diebus, qui in privilegiis Ecclesiæ Metropolitanæ exprimi solent. Quod si non reperiantur expressi, recurrendum erit ad communem consuetudinem, quæ est, ut eo utatur diebus infrascriptis, videlicet, Nativitatis Domini Nostri Jesu Christi, S. Stephani Protomartyris, S. Joannis

minus vobiscum. Initium, etc., If the Papal Blessing follows, the pallium is not removed until the Blessing has been imparted.

Apostoli et Evangelist», Circumcisionis et Epiphaniæ Domini, Dominica in ramis Palmarum, Feria quinta in Carna Domini, Sabbato sancto, Dominica Resurrectionis Domini cum duobus festis sequentibus, Dominica in Albis, in Ascensionis, Pentecostes, S. Joseph Sponsi B. V. M., S. Joannis Baptist», duodecim Apostolorum festivitibus, in festo Corporis Christi, quinque festivitibus gloriosæ Virginis, id est Purificationis, Annuntiationis, Assumptionis, Nativitatis et Immaculatæ Conceptionis, in festo omnium Sanctorum, in Dedicationibus Ecclesiarum, in principalibus festivitibus Ecclesiæ Metropolitan», in Ordinationibus Clericorum, Consecrationibus Episcoporum, Abbatum, et Virginum, in diebus anniversariis Dedicationis Ecclesiæ principalis, et Consecrationis suæ. Aliis autem diebus, in privilegiis non expressis vel inter prædictos non comprehensis, Archiepiscopus, si voluerit in Pontificalibus celebrare, uti non debet pallio." Cær. Ep., lib. I, c. 16, n. 3, 4.

"Pallium in festis Immaculatæ Conceptionis B. M. V. et S. Joseph, sponsi ejusdem Deiparæ, ab Archiepiscopis deferri debet." De Herdt, Prax. Pont., I, 143.

"Addendus est dies, qua Archiepiscopus synodum provincialem celebrat juxta Cærem. l. I, c. 31, n. 13, non autem qua synodum diocesanum habet." De Herdt, *ibid.*

NOTE. — "Cum Episcopus, præsentem suum Metropolitanum, cesset a benedictionibus, oportet ut Episcopus celebrans . . . Archiepiscopo significet, ut munia episcopalia exercere dignetur; ipse vero Archiepiscopus illa omnia Episcopo celebranti relinquit." De Herdt, Prax. Pont., III, 333.

(Decreta Authentica, Vo. VI, 1912.)

Quando aliquis Episcopus vicinior invitatur a Vicario Capitulari ad Missam et Vesperas, ut pontificali ritu concelebrat, iste nequit illi concedere Thronum aut saltem baculum pastorem. At baculus adhibendus est, quando ejus usus ex Rubrica requiratur, uti in Consecratione Ecclesiarum. 4171.

Episcopus, juxta Cæremoniale Episc., lib. 2, cap. 25, n. 13, Feria VI in parasceve, legit ex libro Prophetiam sine candela accensa; hæc verba intelligenda sunt ita, ut Palmatoria nullo modo, neque extincta, adhibenda sit. 4257 ad 6.

Diaconus et Subdiaconus tenentur se Celebranti conformare quotiescumque hic se signat vel inclinatur, tempore quo aliquid cantat vel clara aut submissa voce profert in Missa solemni juxta Rubricam, quod ad secreta non pertineat; nempe ad Confessionem, ad Introitum, ad Gloria et Credo, ad Epistolam et Graduate, ad Evangelium, ad Sanctus et Benedictus, excepto quando Celebrans recitat Confiteor, et etiam excepto Subdiacono patenam sustinente ad Benedictus. 4057 ad 5.

Cereus Paschalis Sabbato Sancto ita poni debet, durante Præconio paschali, ut Crux non populum respiciat, sed latus Epistolæ, in quo Celebrans reperitur; sed post Præconium Crux eadem semper populum respiciat. 419S ad 7.

In Expositione SS. Sacramenti, assistens, collocata Hostia in Ostensorio, genuflectat unico genu antequam eam in throno collocet; item Celebrans, accepto velo humerali et consensu suppedaneo, genuflectat unico genu priusquam Ostensorium pro impertienda Benedictione apprehendat; idem fiat in similibus casibus. 4141 ad 7.

.57 *Exposito SS. Sacramenti* (extra Expositionem XL Horarum et SS. Corpus Christi) fiat immediate post Missam, non oportet ut Hostia intra hanc Missam consecratur, sed accipi potest Hostia jam prius consecrata, 4269 ad 10, et Hostia jam antea consecrata poni nequit in Ostensorio ante purificationem et ablutiones, sed expectari debet usque ad expletum ultimum Evangelium. *Ibidem* ad 11.

Sede vacante, Collecta pro eligendo Episcopo continuari debet usque ad diem, qua notitia de facta Episcopi electione seu translatione, sive per provisionem Consistorialem, sive per Literarum Apostolicarum expeditionem, a Curia diœcesana rite evulgata fuerit. 4255.

Statua seu simulacrum Sancti, cujus solemnities perficiuntur, dum in medio Ecclesiæ expositum manet, non est incensandum a Diacono ad Missam et Vesperas; sed attenta consuetudine, thurificari potest in Vesperis dumtaxat, ab ipsomet Celebrante, post incensationem Altaris SS. Sacramenti. 4103 ad 1 et 2.

Candelas, cineres et palmas benedicere, et non celebrare missam sequentem, unice competit Episcopis ordinariis; et quicumque alius praelatus candelas, cineres aut palmas benedicere nequit, quin simul missam sequentem celebret. 2976 ad 8.

Ad solemnem Benedictionem Candelarum, Cinerum et Palmarum *non* præscribuntur ductus duplici ictu." 4057 ad 2.

Episcopo celebranti lotio manuum, a Cæremoniali Episcoporum præscripta ante et intra Missam, non est facienda etiam post Missam. 4056 ad 2.

Super altari quando præter crucem etiam *Reliquia S. Crucis* exposita exstat, Celebrans in Missa et Vesperis solemnibus utramque simul thurificare debet. 4026 ad 1.

Pro Missa ab aliis celebranda, ut hostiam super Patena collocent, potest permitti aliis; dummodo qui id peragit prima saltem Tonsura sit initiatus, juxta Decr. 4194 ad 1, vel alias privilegium Apostolicum obtinuerit vasa sacra tangendi; sed consulendum Celebranti, ut ipse Calicis instructionem et alia secundum Rubricas exequatur. 4198 ad 15.

Post Processionem, SS. Sacramento reportato ad Altare, aut Feria V et VI Majoris Hebdomadæ, allato Calice Sanctissimam Eucharistiam continente, Celebrans non debet supremum Altaris gradum ante suppedaneum conscendere, ut Ostensorium et Calicem Diacono, vel alteri Sacerdoti, si absque Ministris celebraverit, stando porrigat; sed debet in plano ante ultimum Altaris gradum consistere, ac tradito Sanctissimo Sacramento vel Calice, genuflexionem simplicem in plano præmittens, utrumque genu flectere in infimo gradu Altaris, sicque genuflexus illic manere, usque dum tempus thuris imponendi adfuerit. Diaconus, aut alius Sacerdos, qui post Processionem accipit de manu Celebrantis Ostensorium, aut Feriis V et VI Majoris Hebdomadæ Calicem cum SS. Sacramento, genuflexionem utroque genu peragere debet in plano, ante gradus Altaris, et inclinatione capitis Sanctissimum adorare, antequam Ostensorium vel Calicem a Celebrante recipiat. 4198 ad 13 et 14.

CHAPTER I

Episcopal Visitation of a Parish

(Adapted from the "Manual of the Episcopal Visitation"
by* permission of the American Ecclesiastical Review.)

ARTICLE I

PRELIMINARY

According to the Council of Trent, the Ordinary' should visit all the parishes of his diocese every year, or, if his diocese be very large, once every two years¹. The Third Plenary Council of Baltimore enjoins that bishops visit their entire diocese and its churches once every three years². The object and scope of the episcopal Visitation is fully explained in Canon Law³. The purpose of this chapter is to set forth briefly all that pertains to the ceremonies on the occasion of episcopal Visitation, with instructions, also, as to the authorization of a delegate, if the Ordinary is lawfully hindered from personally conducting the Visitation.

An authentic account of the Visitation should be filed in the diocesan archives for reference. These statistics will enable the bishop to transmit to the Holy See an accurate report of the state of his diocese. After careful examination of the Registers of Baptisms, Marriages, Deaths, and of the Church Accounts, the bishop may make the following entry in each:

Visum In Visitatione Canonica

* N. N.

Episcopus.....

Die.....mensis.....A. D.....

After the Visitation, the bishop prescribes clearly, in writing or orally, what the pastor must improve or correct, introduce or eliminate.

¹ Cone. Trid. Sess. XXIV, c. 3.

2 Cone. Plen. Balt. Ill, n. 14.

3 Cone. Trid. Sess. XXIV, c. 3. Smith, Elements, I, 553.

ARTICLE II

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Preparations

I. At the Main Door of the Church.

Rug and cushion (for the bishop to kneel on).

II. At the High Altar

Six candles, lighted; flowers (reliquaries).

2. White antependium[†].

Violet (black) antependium at hand.

If the Blessed Sacrament is kept at the high altar, this antependium should be *violet*. (S. R. C. 3201 ad 10.) It should be black, if the Blessed Sacrament is kept at a side-altar. (Cf. page 334, Note 3.)

3. At the epistle corner, book-stand with Pontifical (Part III), instead of which this Manual or another, containing the ceremony, may be used.

At the center of the altar, resting against the tabernacle, the Canon, open at the Blessing².

5. Corporal, spread on the altar.

6. Tabernacle key.

Ablution cup with purificator.

8. Kneeling-desk and a chair³.

9. Cushion (white) on lowest step of the altar.

10. The pastoral staff (near the gospel corner) in cathedral and large parishes.

If a throne is erected, it is draped in white. Instead of the throne, a platform (large enough for the bishop and his two assistants) may be placed on the gospel side of the sanctuary.

[†] The tabernacle veil also should be white.

¹ This Manual may be used instead of the Canon, also for formulas of Absolution and Indulgences.

² If Mass is not to be celebrated, the chair is placed on the platform of the altar at the gospel side.

III. On the Credence

White stole, cope¹, (with morse) and humeral veil.

2. Gold-cloth mitre.
 3. Breviary or card for antiphon, versicle, response and Prayer of the Titular of the church¹.
- Vestments for Mass, if Mass is to be celebrated. (Cf. 67, for Pontifical Mass; 242, for Mass in Presence of the Ordinary.)

IV. On a Table, near the High Altar

1. Amice, black or violet stole and cope.
2. Plain mitre.
3. Bugia with wax candle, lighted.
4. Additional copy of the *Pontificale Romanum* (Part III) if at hand; formulas of Absolution, formula of Indulgence.

N.B. — In cathedral churches the corporal, key and ablution cup should be placed on the altar of the Blessed Sacrament, which should be ornamented with white antependium, and six lighted candles. A kneeling-desk for the bishop should be placed before it. On a credence, white humeral veil, white stole, two torches (unless brought from the sacristy by the torch-bearers).

V. In the Sacristy

Surplice and white cope (or stole) for the parish priest.

2. Thurible (prepared) and boat with incense.
3. Holy-water and sprinkle.
4. Small crucifix on a salver, covered with a white veil.
5. Processional cross.
6. Two candlesticks (with lighted candles) for the acolytes.

¹ In small churches the bishop may officiate in stole only, over rochet.

"Imponetur ei super *rochelum* stola nigri coloris, etc.

Not a. — "Scripserat A. *mozsetam*, sed notum est, tum ex Pontificali tum ex pluribus S. R. C. Decretis non licere stolam super *niozzetam* imponere. Quod amictum spectat, haud semper praescribitur." Mart-inucci-Menghini, III, c. 12, n. 39, Note.

² In the morning, the antiphon and the versicle are taken from Lauds; in the afternoon, from second Vespers.

Surplices for the clergy, etc., and if there be a Mass *coram Episcopo*, the necessary vestments as set forth under No. 242. (If there be a Pontifical Mass, cf. 67.) Articles mentioned under No. 283, such as monstrance, etc., should be arranged for inspection. The keys for the font, the ambry and the reliquary cases should be at hand.

VI. In the Place where the Holy Relics are kept
Kneeling-desk or a cushion.
Two lighted candles.

VII. In the Cemetery (if it is near the Church)
Seat for the bishop¹.
2. Candles, lighted near some of the graves.

If the cemetery is not near the church, a catafalque is erected or a black cloth is spread on the floor near the middle of the church. On both sides of this black cloth, two or three high candlesticks (with lighted candles) are placed for the Absolution of the Dead (p. 317). Also a faldstool (chair).

(*Preparations for Confirmation*, cf. 285.)

ARTICLE III

282

Function

From the Beginning to the Absolution of the Dead

1. Procession from the sacristy, by the middle aisle, to the main door of the church.
- a) Cleric or server with crucifix on salver, the bearer of holy-water on his right, the thurifer on his left.
- &) Cleric with the processional cross, between two acolytes with lighted candles.

¹ The seat (faldstool) should be draped in black, and placed on a violet carpet. Martinucci-Menghini, App. ad lib. VII, c. 1, n. 30.

N o t e. — If the bishop can be conducted in procession, as the Roman Pontifical prescribes, a canopy should be placed near the parish house.

- c) Mitre-bearer, (staff-bearer¹), book-bearer and candle-bearer.
- d) Chanters².
- e) Parish priest in surplice and cope, or at least in surplice.

2. The first three remain at the church door, the others go to the parish house to escort the bishop, observing the following order:

- a) Confraternity, or some men of the parish.
- δ) Processional cross and acolytes.
- c) Chanters².
- J) Clergy, in cassock, surplice, biretta.
- e) Parish priest.
- /) Bishop in *cappa niagna*, or mozetta, with biretta (under the canopy carried by laymen).
- g) Mitre-bearer, (staff-bearer¹), book-bearer and candle-bearer.
- li) Members of the parish.

3. During the procession, the following Cantic is sung or recited³.

Canticum Zachariæ

Benedictus Dominus Deus Israel, * quia visitavit, et fecit redemptionem plebis suæ:

Et erexit cornu salutis nobis: * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus:

Salutem ex inimicis nostris, * et de manu omnium, qui oderunt nos:

Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti.

¹ In cathedral and large parishes.

² If the chanters are not vested in cassock and surplice, they precede the cross-bearer.

³ When the bishop is not accompanied from the house in a solemn manner, the function begins at the vestibule of the church.

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Jusjurandum, quod juravit ad Abraham patrem nostrum, * daturum se nobis:

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi.

In sanctitate, et justitia coram ipso, * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus:

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum:

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

Gloria Patri, et Filio, * et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculorum. Amen.

[The ceremonies here explained (under 4, 5, 6), are observed also on other occasions at the Reception of the Ordinary or the Legate.]

4. In the vestibule of the church, the cross-bearer turns toward the bishop, who takes off his biretta and zucchetto and kneels on the cushion. The parish priest takes the small crucifix from the salver, held by the cleric (server), and presents it to the bishop to be kissed by him; he then replaces it on the salver and covers it with the veil. The bishop rises. The parish priest gives him the sprinkle (with *oscula*, 272). The bishop sprinkles himself (by touching his forehead with the sprinkle), the clergy and the bystanders; he puts incense into the thurible¹ and blesses it, the parish priest ministering with *oscula*, saying: *Benedicite*,

¹ The thurifer kneels when the bishop puts in incense.

Paler Reverendissime. The parish priest incenses the bishop with three double swings, bowing before and after the incensation. During the incensation the bishop wears his zucchetto and biretta, and after the incensation blesses the parish priest.

II
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5. The clerics (servers) with the crucifix, holy-water and thurible, followed by the others, go in procession to the high altar, or to the chapel of the Blessed Sacrament, if the Blessed Sacrament is not on the high altar. Meanwhile the following antiphon is sung by the choir, or recited by the clergy:

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Ant. Sacerdos, et Pontifex, et virtutum opifex, pastor bone in populo, sic placuisti Domino. (*T. P.* Alleluja.)

Or the following responsory:

Resp. Ecce Sacerdos magnus, qui in diebus suis placuit Deo.

Ideo jurejurando fecit illum Dominus crescere in plebem suam. (*T. P.* Alleluja.)

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y. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput ejus.

Ideo jurejurando fecit illum Dominus crescere in plebem suam.

Gloria Patri, et Filio, et Spiritui Sancto.

Ideo jurejurando fecit illum Dominus crescere in plebem suam.

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The cushion and the carpet are removed from the entrance of the church.

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6. On arriving at the altar, the cross-bearer places the cross against the wall on the gospel side; the bishop kneels at the kneeling-desk in the middle of the sanctuary, and all go to their places, and kneel. The clerics, carrying the

holy-water, thurible and crucifix, go to the sacristy¹. The acolytes place their candlesticks on the credence.

The parish priest ascends the platform² at the epistle corner and, facing the gospel side, recites or sings the following versicles and Prayer:

- y. Protector noster aspice Deus.
 Iŷ. Et respice in faciem Christi tui.
 y. Salvum fac servum tuum.
 IV. Deus meus, sperantem in te.
 y. Mitte ei, Domine, auxilium de Sancto.
 IV. Et de Sion tuere eum.
 y. Nihil proficiat inimicus in eo.
 IV- Et filius iniquitatis non apponat nocere ei.
 y. Domine exaudi orationem meam.
 IV. EI clamor meus ad te veniat.
 y. Dominus vobiscum.
 IV- Et cum spiritu tuo.

Or e m u s. Deus, humilium visitator, qui eos paterna dilectione consolaris, prætende societati nostræ gratiam tuam; ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum.

IV- Amen.

7. After the Prayer, the parish priest descends, takes off the cope (stole) and places it on the credence. The bishop rises, ascends, kisses the altar and goes to the epistle corner. The antiphon and the versicle³ of the Titular of the

¹ The canopy, if it has been used, is removed.

² "Parochus subsistet in superiori latere epistolæ altaris . . . cantabit aut recitabit etc." Martinucci-Menghini, lib. III, c. 12, n. 30.

³ In the forenoon, the antiphon and the versicle are taken from Lauds; in the afternoon, from Vespers.

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church are chanted. The bishop sings the Prayer¹, goes

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to the middle, kisses the altar and gives the solemn Blessing to the people.

y.	Sit nomen Domini benedictum.	II
Iy.	Ex hoc nunc et usque in sæculum.	:
y.	Adjutorium nostrum in nomine Domini.	I I
ψ.	Qui fecit coelum et terram.	
Y.	Benedicat vos Omnipotens Deus Pater	
et Filius	et Spiritus ƿfƿ Sanctus.	
Iy.	Amen.	

8. If Mass is celebrated, it should be the Mass of the day. If the bishop celebrates a Low Mass, he vests at the foot of the altar. Should a Low Mass be said in presence of the bishop, he retains his cappa; but, if a High Mass is sung, he may either vest at the throne in cope or retain his cappa. (Cf. 242 et seq.)

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After the Gospel, the faldstool is placed on the platform at the gospel side, and the bishop preaches². After the sermon, the bishop rises. A priest or a cleric goes before him and, bowing profoundly, recites the *Confiteor*, making a genuflection³ toward the bishop at the words: *Tibi Pater* and *Te Pater*.

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et Tibi Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum

¹ Acta S. Sedis, 1906, p. 437, nn. 3 and 4.
² If a throne has been erected, the bishop may preach and give the Blessing from the throne. Mart., App. ad lib. VII, c. 1, n. 67
³ ƿƿ 071 Q

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Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et Te Pater, orare pro me ad Dominum Deum nostrum.

After the *Confiteor* the bishop sits, and the parish priest publishes the following Indulgence:

“Reverendissimus¹ in Christo Pater et Dominus, Dominus N¹. Dei, et Apostolicæ Sedis gratia hujus sanctæ N³ Ecclesiæ Episcopus (vel Archiepiscopus) dat et concedit omnibus hic præsentibus quinquaginta⁴ dies de vera Indulgentia in forma Ecclesiæ consueta. Rogate Deum pro felici statu Sanctissimi Domini Nostri N. divina Providentia Papæ . . . Dominationis suce Reverendissime?, et Sanctæ Matris Ecclesiæ.”

The Right Reverend¹ (Most Rev.) N.,² by the grace of God and the favor of the Apostolic See Bishop (Archbishop) of this holy Church of N.,^s grants to all the faithful here present an indulgence of fifty⁴ days in the usual form of the Church. You will, therefore, pray to God for the welfare of our most Holy Father N., by divine Providence, Pope, for the Rt. Rev. Bishop (Most Rev. Archbishop), and for our holy Mother the Church.

9. The bishop then rises, pronounces the absolution and gives the Blessing⁵.

¹ If the celebrant be a cardinal the form will be: “Eminentissimus
“ac Reverendissimus in Christo Pater et Dominus, Dominus N. tituli
“sancti N. sanctæ Romanæ Ecclesiæ Presbyter Cardinalis N., Dei et
“Apostolicæ Sedis gratia hujus sanctæ Ecclesiæ N. Episcopus (*Archi-*
“*episcopus*) dat et concedit omnibus hic præsentibus bis centum dies,”
etc.

² Insert the baptismal name of the Ordinary.

^s Insert the name of the diocese.

[<] Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese; archbishops of 100 days, and bishops of 50 days in their diocese. S. C. Indulg., Aug. 28, 1903.

[»] When the bishop reads or sings, the book is held by the book-bearer, with the candle-bearer at his left.

Precibus et meritis beatæ Mariæ semper Virginis, beati Michaelis Archangeli, beati Joannis Baptistæ, Sanctorum Apostolorum Petri et Pauli et omnium Sanctorum, misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. IV. Arnen.

Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus. R. Arnen.

The bishop, raising his eyes, extends and elevates his hands, which he joins before his breast, and continues:

Et benedictio Dei omnipotentis Patris ☩ et Filii ☩ et Spiritus Sancti descendat super vos et maneat semper. Iÿ. Amen.

At *Et benedictio Dei, etc.*, the bishop puts on his biretta, or the mitre, if he assists in cope and mitre¹. An archbishop uses neither biretta nor mitre, but a cleric holding the cross, with the image turned toward the archbishop, kneels before him. If the bishop, or archbishop, assists in cope¹, he receives the staff at the Blessing, before *Patris* etc.

The Absolution for the Dead

10. After Mass, or, if Mass was not celebrated, after the Blessing, the bishop puts on the amice, the black or violet stole and cope, and the plain mitre. The white antependium is removed, and a black one (violet if the Blessed Sacrament is kept at the altar) is put in its stead. Three clerics, carrying the holy-water with sprinkle, the thurible, and the book of the Absolution of the Dead, come from the sacristy and go to the epistle corner of the altar. In small churches, the bishop may officiate at the Absolution of the*Dead in black stole only over the rochet².

¹ Also at Low Mass of the bishop (in cathedral and large parishes).

² Cf. page 309, Note 1.

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The bishop genuflects at the foot of the altar and, turning toward the people, recites, alternately, with the clergy the following antiphon and psalm:

Ant. Si iniquitates.

Psalm. De profundis clamavi ad te, Domine: *
Domine, exaudi vocem meam:

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

The mitre is removed.

Bishop: Kyrie eleison¹.

Clergy: Christe eleison.

Bishop: Kyrie eleison. Pater noster (*which is continued secretly*).

¹ "In Paroeciis Ruralibus: Post responsorium Episcopus recitabit alternatim cum clero *Kyrie*, etc." Martinucci-Menghini, lib. III, c. 12, n. 49. "In Cathedrali etc., cantabitur a choro *Kyrie*, etc." Mart, App. ad lib. VII, c. 1, n. 85, 103.

The parish priest then hands the sprinkle to the bishop, who asperses the floor before him, in the middle, at his left and at his right. Then the bishop, with the assistance of the parish priest, puts incense, with blessing only, *{sine osculis}* into the thurible, and incenses the floor three times.

The bishop returns the thurible to the parish priest, says the following versicles, and the clergy or the choir answer:

Y. Et ne nos inducas in tentationem.

R7. Sed libera nos a malo.

y. In memoria æterna erunt justi.

R7. Ab auditione mala non timebunt.

y. A porta inferi.

R7. Erue, Domine, animas eorum.

y. Requiem æternam dona eis, Domine.

R7. Et lux perpetua luceat eis.

y. Domine exaudi orationem mean.

R7. Et clamor meus ad te veniat.

y. Dominus vobiscum.

R7. Et cum spiritu tuo.

Or e m u s. Deus, qui inter Apostolicos Sacerdotes famulos tuos Pontificali fecisti dignitate vigere: præsta, quæsumus; ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum.

R7. Arnen.

11. After the Oration, the bishop resumes the mitre, and all go to the cemetery in the following order:

- a) The thurifer and the holy-water bearer.
- b) The processional cross-bearer and the acolytes.
- c) The clergy (two and two).

- d) The parish priest.
- e) The bishop.
- f) The mitre-bearer, (the staff-bearer,) the book-bearer and the candle-bearer.

If the cemetery is not adjacent to the church, they go to the catafalque, which has been erected in the middle of the church. If a catafalque has not been erected, a black cloth is spread on the floor in its stead¹.

While going to the cemetery (or to the middle of the church), the following responsory is sung or recited:

TF Qui Lazarum resuscitasti a monumento foetidum:

Tu eis, Domine, dona requiem, et locum indulgentiae.

V. Qui venturus es judicare vivos et mortuos, et sæculum per ignem.

Tu eis, Domine, dona requiem, et locum indulgentiae.

The bishop, the parish priest and the clergy recite in a low tone:

Ant. Si iniquitates².

Psalm. De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

¹ See Glossary, Catafalque.

² Cf. Pont. Romanum, Vol. III.

Episcopal Visitation of a Parish

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

12. In the cemetery (or at the catafalque in the middle of the church¹), the cross-bearer and the acolytes stand facing the bishop: the thurifer, the bearer of the holy-water, and the parish priest stand at the right of the bishop, facing the cross-bearer and the acolytes.

Then the following responsory (with versicles) is sung by the choir, or recited by the bishop and the assisting clergy:

Resp. Libera me, Domine, de morte æterna in die illa tremenda: quando coeli movendi sunt et terra; dum veneris judicare saeculum per ignem.

y. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira.

R7. Quando cœli movendi sunt et terra.

y. Dies illa, dies iræ, calamitatis et miseriae, dies magna et amara valde.

ψ. Dum veneris judicare saeculum per ignem.

y. Requiem æternam dona eis, Domine.

IT- Et lux perpetua luceat eis.

¹ Cf. page 143.

Libera nie, Domine, de morte æterna in die illa tremenda: quando cœli movendi sunt et terra; dum veneris judicare saeculum per ignem.

Toward the end of the *Libera me, Domine*, the bishop, with the assistance of the parish priest, puts incense, with the usual blessing, into the thurible¹.

After the *Libera*, the following is recited (sung)²:

Bishop: Kyrie eleison.

Clergy: Christe eleison.

Bishop: Kyrie eleison.

The mitre is removed and the bishop intones: *Pater nosier* (which is continued secretly), during which he asperses and incenses the cemetery (or the catafalque, or the black cloth in the church), in the middle, at his left and at his right, and then continues:

y. Et ne nos inducas in tentationem.

R7. Sed libera nos a malo.

Y. In memoria æterna erunt justi.

R7. Ab auditione mala non timebunt.

y. A porta inferi.

R7. Erue, Domine, animas eorum.

y. Requiem æternam dona eis Domine.

R". Et lux perpetua luceat eis.

y. Domine exaudi orationem meam.

R7. Et clamor meus ad te veniat.

y. Dominus vobiscum.

RZ. Et cum spiritu tuo.

¹ When the bishop puts in the incense, the thurifer holds the thurible kneeling.

² Martinucci-Menghini, III, c. 12 — App. ad VII, c. 1, n. 103.

Episcopal Visitation of a Parish

Or e m u s . Deus, qui inter Apostolicos Sacerdotes famulos tuos Sacerdotali fecisti dignitate vigere: præsta, quæsumus; ut eorum quoque perpetuo aggregentur consortio.

Deus, veniæ largitor, et humanæ salutis amator: quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata Maria semper Virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Deus, cujus miseratione animæ fidelium requiescunt, famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus, da propitius veniam peccatorum; ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum Dominum nostrum.

IV. Arnen.

y. Requiem æternam dona eis, Domine.

B7. Et lux perpetua luceat eis.

Two chanters sing:

The bishop makes the sign of the cross over the four parts of the cemetery, or once over the catafalque or the black cloth, and resumes his mitre.

13. The procession returns to the high altar, reciting¹ (not singing) the following psalm:

¹ Martinucci-Menghini, App. ad lib. VII, c. 1, n. 107.

Miserere mei, Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea, * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealabor.

Auditui meo dabis gaudium et laetitiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * et Spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ: * et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum Deus non despicias.

Benigne fac Domine in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

14. On arrival at the altar, the cleric carries the holy-water to the sacristy, the thurifer stands at the epistle corner of the altar, and the cross-bearer places the cross at the gospel side against the wall. The acolytes kneel at the corners of the altar. When the bishop arrives in the sanctuary, his mitre is taken off; he genuflects, rises, and standing, turned toward the altar, says:

Bishop: Kyrie eleison.

Clergy: Christe eleison.

Bishop: Kyrie eleison. Pater noster {*which is continued secretly*}.

Et ne nos inducas in tentationem.

w. Sed libera nos a malo.

A porta inferi.

Erue Domine, animas eorum.

Domine exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

w. Et cum spiritu tuo.

Or emus. Absolve, quaesumus Domine, animas famulorum famularumque tuarum, ab omni vinculo delictorum: ut in resurrectionis gloria inter Sanctos et Electos tuos resuscitati respicient. Per Christum Dominum nostrum.

R/. Arnen.

§ 3

The Visitation

15. The bishop takes off the black (violet) stole and cope, and puts on the white stole and cope. In small churches the bishop may officiate at this ceremony in white stole only over the rochet¹. He then kneels on a cushion placed on the lowest step of the altar at which the Blessed Sacrament is kept¹.

The parish priest takes the white stole from the credence and puts it on, goes to the platform, spreads the corporal on the altar, opens the tabernacle and draws the veil of the tabernacle to the side. He genuflects, descends to the right of the bishop, takes off the stole, and kneels.

The bishop and the parish priest rise. Incense is put into the thurible without *oscula* or blessing, and the Blessed Sacrament is incensed. The bishop then intones the *Tantum ergo*, which is sung by the choir. All bow at *Veneremur cernui*; after which the bishop rises, ascends to the altar, genuflects, and takes the ciborium and the pyx containing the large Host for exposition out of the tabernacle. He places them on the corporal, opens and inspects each, as well as the tabernacle itself³. If he touches the Sacred Particles, he washes his fingers in the ablution cup and dries them with the purificator.

The bishop places the pyx in the tabernacle, but covers the ciborium and leaves it on the altar. He then kneels

¹ Martinucci-Menghini, lib. III, c. 12, p. 423, Nota. “Non licet stolam super mozzettam ponere.” Cf. plura S. R. C. Decreta.

² If the Blessed Sacrament is kept at a side-altar or in a chapel, r.g., in cathedral churches, all go there in procession. The ceremonies mentioned above (15) are performed there. The bishop wears the gold-cloth mitre and uses the pastoral staff, but no processional cross is carried before the prelate, unless he is the metropolitan.

³ The lunette of the monstrance should be so constructed that the sacred Host does not touch the glass, but rests on the metal, which should be solid silver or at least gold plated. The corporal in the tabernacle may also require inspection.

at the foot of the altar, where he again incenses the Blessed Sacrament¹. At the *Genitori, Genitoque*, the parish priest puts the white humeral veil on the bishop, who rises, and, covering the ciborium with the ends of the veil, gives the triple Benediction¹. The bishop places the ciborium on the altar, genuflects, goes to the foot of the altar, kneels on the lowest step, and the humeral veil is removed.

The parish priest then puts on the stole, ascends, genuflects, places the ciborium in the tabernacle, genuflects again, closes and locks the tabernacle, folds the corporal, returns to the right of the bishop and removes his stole. He assists the bishop in removing the cope, stole and amice, which are carried to the credence.

16. The bishop resumes the cappa or the mozetta and biretta, and inspects the baptismal font, the relics, the altars, the holy oils, etc. (cf. Art. IV, 283), or he may defer this to a more convenient time. (Confirmation, cf. 285 et seq.)

When the Visitation is completed, the bishop goes to the altar and, standing at the epistle side, intones the following antiphon and recites the psalm with the clergy:

Ant. Si iniquitates.

Psalm. De profundis clamavi ad te, Domine:
* Domine exaudi vocem meam.

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

¹ Cf. Acta S. Sedis, Sept. 1906, p. 442. — Benedicenda, n. 73.

² The *Panem de calo* and the Oration, *Deus, qui nobis*, are not prescribed.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Pater noster *{recited secretly}*.

y. Et ne nos inducas in tentationem.

RZ. Sed libera nos a malo.

Y. A porta inferi.

IV- Erue, Domine, animas eorum.

y. Requiescant in pace.

RZ. Amen.

y. Domine exaudi orationem meam.

RZ. Et clamor meus ad te veniat.

y. Dominus vobiscum.

RZ. Et cum spiritu tuo.

Or e m u s. Deus, cujus miseratione animæ fidelium requiescunt: famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus, da propitius veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum Dominum nostrum. RZ. Arnen.

The bishop is then led in procession to the parochial residence in the same manner as he was conducted to the church.

Specimen Form

of Report of Visitation to be filed in the Diocesan Chancery

Episcopal Visitation

of

Church

Inspection of Places, Things, Persons

1. Of the Holy Eucharist Tabernacle, and things pertaining thereto?	Notes and Remarks
3. Holy Oils Ambry and Oil Stocks?	
5. Holy Relics Reliquaries? Has pastor authenticals for relics which are publicly exposed?	
7. The Church and the Cemetery Is the building kept clean, decently adorned, and in good repair? Properly heated and ventilated? Open every day? Poor provided with seats free?	

Similar questions, and spaces for reports on all subjects of the Visitation
may be prepared at the discretion of the Ordinary. (Cf. Art. IV. p. 330.)

Date

Signed:

Kijitor

ARTICLE IV

283 Inspection of Places, Things, Persons

A. PLACES AND THINGS

§ 1

Of the Holy Eucharist

Tabernacle ¹ .	Ciborium (cup, at least, gold-plated).
Veils of the Tabernacle (Conopæum) ² .	Veil of the Ciborium (white silk).
Interior lining of the Tabernacle ³ .	Particles; how often renewed?
Corporal in the Tabernacle.	Ablution cup and purificator.

¹ "Tabernaculum regulariter debet esse ligneum extra deauratum." S. C. Epp. et Reg. 26 Oct. 1575.

The tabernacle may also be of metal or marble, but, especially in the latter case, it should be lined with poplar or cedar wood. Van der Stappen, IV, 154.

According to decrees of the S. R. C. it is strictly forbidden to place relics, flowers, etc., on the tabernacle or in front of the tabernacle. The crucifix alone may be placed thereon. S. R. C. n. 2613 ad 6, n. 2906, etc.

² "Ubi SS. Sacramentum asservatur Tabernaculum debet tegi conopæo; non obstante contraria consuetudine; et servantur Rit. Rom. et Decreta." S. R. C. n. 4137. — "In certis casibus particularibus auctoritas competens aliter disponere poterit." Cf. Visitatio Apost. Acta S. Sedis, 1906, p. 175.

"Conopæo, quod potest confici ex panno contexto ex gossypio, vel lana, vel cannabe, et esse coloris albi vel coloris convenientis Officio, tegendum est tabernaculum, in quo reconditur SSimum Sacramentum." S. R. C. n. 3035 ad 10; 3150.

"Conopæo coloris violacei tabernaculum tegi debet in Altari, in quo asservatur SSimum Sacramentum, si inibi cantetur Missa de Requie." S. R. C. n. 3562.

³ Tabernaculum sacrum in interiori parte debet esse deauratum vel saltem albo serico contextum; et benedici debet priusquam S. Eucharistia in illo recondatur." S. R. C. n. 4035 ad 4.

Key of solid silver or heavily plated ¹ .	Burse for sick-calls ⁴ .	(203)
Lamp, always burning ¹ .	Monstrance, with lunette; white veil ⁵ .	
Throne for Exposition ³ .	Humeral Veil.	
Canopy (white) for Proces- sion.	Wax candles on the altar (quality ⁶ and number).	
Pyx for sick-calls.	Torches.	

¹ Concerning the key of the tabernacle, Cardinal Petra, summing up various decrees on the matter, writes: "*Claves tabernaculi solus parochus* privative quoad alios retinere debet, non obstante contrario statuto vel consuetudine, cum sit de juribus parochialibus, quod intellige in parochial: ecclesia: nam in ceteris retinetur a capellanis seu rectoribus, nunquam autem a monialibus et laicis." Comment, in Constit. I. Urbani VIII, "Transiturus."

² "Ubi oleum olivarum haberi nequeat remittendum est prudentiæ Episcoporum, ut lampades nutriantur ex aliis oleis quantum fieri potest vegetabilibus." S. R. C. n. 3121.

³ The following summary is based on Van der Stappen, IV, 178. The Throne of Exposition may be fixed or preferably movable. It must be provided with a baldachin. (The so-called Thabor is sufficient, where the altar itself is built with baldachin.) On each side of the throne a bracket is attached with at least two (wax) candles. The interior should be lined with white silk or gold and silver trimmings. It is forbidden to place the crucifix where, on the occasion of Exposition, the Blessed Sacrament is placed. (S. R. C. n. 3576 ad 3.) On electric lights, attached to the throne or tabernacle, cf. Decretum, 24. Junii, 1914. (Cf. No. 292.)

⁴ "*Bursa albi coloris cum corporali et purificatorio.*" Cf. Van der Stappen, IV, 206.

The outer covering may be of leather, preferably gold, and furnished with cords or strings, The corporal and the purificator should be inspected.

⁵ The lunette should be examined. "*In Ostensorio exponenda Hostia magna recondi potest intra duo crystalla apte cohaerentia et reponi in tabernaculo absque ulla capsula seu costodia; dummodo sacra Hostia in dictis crystallis bene sit clausa atque eadem non tangat.*" S. R. C. n. 3974.

"Ostensorium debet cooperiri velo albo quando stat in Altari ante et post expositionem SS. Sacramenti." S. R. C. n. 4268 ad 7.

⁶ "Episcopi pro viribus curent, ut cereus paschalis, cereus in Aqua baptismali immergendus, et duæ candlæ in Missis accendendæ, sint ex *cera apum*, saltem in maxima parte; aliarum vero candelarum, quæ supra altaria ponendæ sunt, materia in majori vel notabili quantitate

(283) The Baptistry-

Font.	White and Violet Stoles or a
Water (renewed on Holy Saturday and on the Vigil of Pentecost).	“double stole.”
Drain to the Sacrarium.	Towels.
Baptismal Shell.	Linen cloth or small garment.
Holy Oils.	Cotton.
Salt* (blessed).	Vessel for cotton, used at Baptism.

§ 3

The Holy Oils

Ambry on the gospel side of the sanctuary, or in some other suitable place, with the inscription <i>Olea Sacra</i> ² .	Renewal of the Oils (on Holy Thursday).
Large (silver or pewter) stocks for bringing the Holy Oils from the Cathedral. The stocks should be provided with a lock and key.	Burning of the old Oils in the lamp before the Blessed Sacrament.
	Small Oilstock, in leather case lined with purple silk.
	Cotton to be used in administering the Sacraments.
	Disposition of cotton already used ³ .

ex eadem cera sit oportet." S. R. C. n. 4147. "Aliæ candelæ ex *stearina* intra ambitum altaris tolerari nequeunt, non obstante consuetudine et peculiaribus circumstantiis; et standum Decretis . . . S. R. C. n. 4257 ad 5. (Cf. Decr. Auth. 1912.) Attention is called to stearin or paraffin candles colored so as to resemble wax.

¹ *Sall* should be kept in a vessel of silver or glass, etc., with a cover. It should be dry and clean; hence, renewed several times during the year. Van der Stappen, IV, 73.

¹ "Ornatus exterior et interior bipartitus coloribus albo et violaceo respective." Martinucci-Menghini, App. I, ad lib. VII, c. 1, art. 2, § 3.

¹ It should be burned in the blessed Fire on Holy Saturday, and the ashes placed in the Sacrarium.

The Confessionals

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In a public position ¹ .	Middle door with lock ⁴ .
Grating and slide or shutter ¹ .	Violet stole and surplice ⁵ .
Devotional picture, for the penitent ³ .	Practical arrangement for the deaf.

The Holy Relics

Ambry with lock and key ⁶ .	Reliquaries ⁷ .
Appropriate inscription.	Names of the Saints.
Lining of ambry, preferably red or gold.	Approbation ⁸ .
	Exposition ⁹ .

¹ Sedes confessionalis "patenti, conspicuo, et apto *Ecclesia* loco posita, crate perforata inter penitentem et sacerdotem sit instructa."^v
Rit. Rom. De Sacramento Poenitentiae.

² "Velum appendere, ita ut confessarius conspici nequeat, non laudabilis videtur esse consuetudo." Van der Stappen, IV, 132, 5.

³ "Imago pia ex parte penitentis circumdata ornamento." Mart., I. c. § 4. A picture of the Crucifixion or of the Good Shepherd would be appropriate.

⁴ "Ne laici sedeant." Mart., ibid.

⁵ "Ad tribunal sacrum accedens confessarius, superpelliceo ac stola violacea, ad praescriptum Ritualis Romani sit indutus." C. Pl. Bait., II, Decr. 293. "Regulares . . . possunt non uti superpelliceo." Van der Stappen, IV, 132.

⁶ "In armario seu fenestella in pariete muri Ecclesiae vel saltem in loco decenti in sacristia." Van der Stappen, IV, 365.

⁷ Properly constructed and duly sealed.

⁸ "Certum exploratumque est Reliquias Sanctorum nec processionaliter deferri, nec publicae venerationi exponi posse, nisi fuerint a loci Ordinario diligenter recognitae, approbatae, et ne fraus fiat, ejusdem firmatae sigillis." Van der Stappen, IV, 364. (Con. Trid. Sess. XXV.)

⁹ "Reliquiae, si exponantur super altare saltem ardeant duo lumina omnino oportet; alias, Reliquiae non exponantur." S. R. C. n. 2067 ad 9, n. 3029 ad 13; n. 3204.

"S. Crucis Reliquia et Reliquis Sanctorum nequeunt in eadem theca includi atque exponi . . . et Reliquia S. Crucis includatur et exponatur in theca separata." S. R. C. n. 4196 ad 1.

§ 6

(283)

The Altars

High Altar ¹ .	Pictures.
Consecration.	Altar-cards.
Patron.	Covering.
Privileged Altar ¹ .	Antependia; various colors ³ .
Obligations of Masses.	Altar-stones. <i>Sepulchrum</i> intact?
Crucifixes.	
Candlesticks.	Wax-cloths ⁴ .
Statues.	

¹ "Diligentem liceat invocare omnium attentionem super decentia et munditia partis posticæ Altaris, etc." Van der Stappen, III, 71.

¹ "Altare privilegiatum cui ex Induito Apostolico annectitur Indulgentia plenaria pro animabus defunctorum debet esse fixum non stricto sensu, sed sufficit ut in medio Altaris stabilis et inamovibilis, licet non consecrati, lapis consecratus etiam amovibilis ponatur." S. C. Ind. 26 Mart. 1867. Wapelhorst, 8, 4.

³ Antependia of various colors, especially white, red and violet (cf. page 55, Note). Violet is used instead of black at the altar of the Blessed Sacrament. S. R. C. 3201 ad 10; 3035, 10.

The following decree may find local application:

"Juxta Decreta sacræ Rituum Congregationis vetitum est in Exequiis et in Commemoratione Omnium Fidelium Defunctorum nigro panno et pallio ejusdem coloris ornare Altare, in quo asservatur SS. Eucharistia: Sacramentum. Quum vero in nonnullis locis Dioecesis Nesqualien. idem Sanctissimum Sacramentum asservetur vel in majori Altari Ecclesiæ, vel in unico Altari, aliis deficientibus; hodiernus ejusdem Dioceseos Episcopus ab eadem Sacra Congregatione exquisivit num prohibitio, de qua supra, respiciat Ecclesias ubi asservatur Sanctissimum Sacramentum in Altari, quod majus vel unicum est. Et Sacra Rituum Congregatio, referente Secretario, sic declarare censuit:

'In casu, sacri Tabernaculi saltem Conopæum esse debet violacei coloris.' Atque ita declaravit ac rescripsit." S. R. C. 3562.

⁴ The *Chrismate* or wax-cloth is a linen cloth (of the same dimensions as the altar-stone), saturated with wax, and is placed on the altar after the ceremony of Consecration of a *fixed* altar. (Cf. Pont. Rom. II.) The Pontificale makes no mention of the *Chrismale* in *Consecratione Altaris Portalilis*, but it would seem proper to use it, especially if the stone is large. Small portable stones are usually protected with a linen cover. The *Chrismale* is not blessed, nor is it reckoned as an altar-cloth. Van der Stappen, III, 48.

The Altars (Continued)

(283)

Altar-cloths, blessed / clean ?1	Altar-bells3.
Sacrarium1.	Prayer-cards.
Predella.	Credence45
Altar-steps.	Book-stand.
Rail for Communion.	Vases with fresh flowers.

The Church5 and the Cemetery

Sanctuary6.	Walls (decoration) and con-
Large Crucifix in a promi-	dition of the building
nent place.	generally.
Choir.	Pictures and Images of the
Organ.	Saints.
Nave and aisles.	Windows.
Pulpit.	Vaults.

1 "Altare operiatur tribus mappis seu tobaleis *mundis* ab episcopo seu alio habente potestatem benedictis, superiori saltem oblonga, quæ usque ad terram pertingat." Rubr. Miss.

2 "Sacrarium seu cisterna effodienda est, in qua projicitur aqua quæ ex capite baptizandi defluit. Cisterna hæc ab intus undique, excepto fundo, muro lateritio vestiatur, et lapide secto quadrato, qui annulo sit munitus, cooperiatur." Van der Stappen, IV, 62, 3.

3 "Usus cymbali Indorum Orientalium (gong) *non* convenit." Wapelhorst, 9, 13. S. R. C. n. 4000, 3: Van der Stappen, III, 3.

4 "In solemnioribus festivitatribus contegitur hæc mensa lineo mantili super strato usque ad terram circumcirca pendenti; diebus minus solemnibus sufficit ut ab utraque mensæ parte mantile aliquantulum dependeat; diebus simplicibus superficies mensæ sola mantili contegitur." Van der Stappen, III, 90.

5 In cathedral churches the throne, steps and canopy, etc., should be inspected.

8 The carpet of the sanctuary floor should be green. (Cær. Ep., lib. I, c. 12, n. 16.) Crosses, sacred emblems, etc., should not be interwoven. Van der Stappen, III, 67, Note 1.

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The Church and the Cemetery

(Continued)

Seats ¹ .	Announcement-book ³ .
Belfry; bells, blessed?	Poor-box ⁴ .
Roof.	Holy-water stoups ⁵ .
Spires	Patron, or Titular of the
Cross (on the tower or on	church ⁶ .
the gable).	Dedication ⁷ .
Floor (within), pavement	Other Festivals, <i>e. g.</i> , Titu-
without).	lar of the Cathedral, etc. ⁸
Doors ² .	Publication of Indulgences.
Keys.	Forty Hours' Devotion.
Basement, used as chapel.	Daily Communion.

¹ "In Missa cantata et in Vesperis cum cantu, non obstante vetusta consuetudine, permitti aut tolerari nequit pro Celebrante et Ministris *sedes cameralis*, instructa brachiis ac fulcimento pro humeris, *loco scamni oblongi*." S. R. C. n. 4214. Vide S. R. C. Decreta 2289; 2621; 3104; 4165. See Glossary, *Bench*.

² "Super eam (portam) imago." Mart., VII, App. I, c. 1, art. 2, § 12. The doors should swing toward the outside. In some places this is enjoined by statute.

³ A well-kept announcement-book makes for uniformity and consistency of practice in conducting devotions, etc.

⁴ The poor-box should be firmly fastened, and burglar-proof.

⁵ Inquiry should be made as to cleaning of the holy-water fonts. The practice of placing a sponge in the font is not to be recommended.

⁶ "In quibusvis Ecclesiis publicisque Oratoriis vel consecratis vel saltem solemniter benedictis, relativum Titularis Festum quotannis est recolendum sub ritu duplici primæ classis cum octava." S. R. C. 3278; 3752. Wapelhorst, n. 248, 2; 250. Cone. Pl. Balt. II, n. 384.

⁷ "Inscriptio Dedicationis ornata." Mart., l. c.

"Cerei duodecim in Anniversario Ecclesiæ consecratæ accendi debent per integrum solum diem incipiendo a primis Vesperis; die octava cerei pariter accendi possunt at non debent." Wapelhorst, n. 250, 5. S. R. C. n. 3876, ad 6 et 7.

⁸ "Sub ritu duplici primæ classis cum octava recolendus est Titulus Cathedralis Ecclesiæ ab universo Clero totius dioecesis, sine octava tamen a Regulari proprio Calendario utente." S. R. C. 3863. Nov. Rubr.

§ 7

The Church and the Cemetery

(283)

(Continued)

Stations of the Cross.	Epitaphs, proper?
Cemetery (enclosed?); its condition.	Tombstones, Catholic in design?
Large Cross in the Cemetery.	

§ 8

The Sacristy

Card with the name of the Patron, the bishop, etc ¹ .	Missals, binding, markers, covers ³ .
Lavatory.	Missal-stands ⁴ .
Towels.	Books: Ordo, Ritual (complete), Diocesan Statutes ⁵ .
Ordo.	“Ordo Celebrandi.”
Prayers for Vesting.	Crucifix and pious pictures.
Finger towels.	Chalice and patens.
Communion-cloths or paten.	Purificators.
Additional altar-cloths, etc.	Corporals and palls.
Oven and cutter for altar-breads ¹ .	Amices.
Box for altar-breads.	Albs.

¹ The card should be framed, and hung in a conspicuous place.

Titularis Ecclesia: N. N.

Nomen Episcopi: N. N.

Oratio Imperata . . .

² Attention may be called to the danger of adulteration in flour and altar-wine.

³ The Cær. Ep. (lib. I, c. 12, n. 15) prescribes a silk cover of the same color as the vestments for the Missal, but Van der Stappen seems to consider the elaborate binding of our Missals as sufficient. The markers should be in good condition. Van der Stappen, III, 151.

⁴ The Missal-stand may consist of a silk-covered cushion, corresponding in color with the vestments; or, a wooden or metal stand may be used, which should be covered with a veil of the same color as the vestments, unless it is of elaborate workmanship. Van der Stappen, *ibid.*

⁵ A copy of the diocesan Statutes for reference; and special Prayers, c. g., on Dec. 8, Act of Consecration to the Sacred Heart.

(283) The Sacristy (Continued)

Cinctures.	Windows.
Surplices.	Walls.
Bier.	Roof.
Pall.	Kneeling-desk.
Funeral candlesticks.	Card of Prayers before and after Mass.
Cushions (violet, for Holy Week, and white for the bishop).	Stoles, maniples and chasubles, veils and burses, five colors; various grades.
Holy-water vessel and Aspergit.	Dalmatics and tunics with stoles and maniples.
Banners.	Folded chasubles. (<i>Planetæ plicatce</i> .) ²
Vases for flowers.	Copes of different colors.
Triangular candlestick for Tenebrae.	Humeral veils.
Violet covers for crucifixes and images in Passion-tide.	Vessel for washing corporals.
Paschal candlestock.	Cruets.
Doors.	Lavabo dishes.
Keys.	Bell at sacristy door.
Table of Obligations and Feasts.	Thurible and boat.
Inventory.	Processional Cross.
Safe or vault.	(Fire-proof case for thurible, charcoal, etc.)

§ 9

Parish Registers

According to Martinucci, the following IBooks should be inspected:

Liber Baptizatorum.	Liber Defunctorum ³ .
Liber Confirmatorium.	Liber Decimarum ¹ .
Liber Matrimoniorum.	Liber Satisfactionis Missarum.
Liber Status animarum.	Inventarium Bonorum.

¹ "Pannus Mortuorum sine Crucibus." Mart., VII, p. 536.

¹ At least in cathedral churches, etc.

» A chart, showing the lots, etc., of the cemetery, should be drawn.

◁ Account Books: Day-book and ledger, to which may be added a History of the Church or Mission, and a Book of Minutes of the Board of Trustees.

B. PERSONS

(283)

The Pastor and the Clergy attached to the Church

Name.	Confessions, where? at what
Surname.	time?
Age.	Instructions for First Com-
When appointed.	munion.
Income.	Sick calls, how often?
Obligations satisfied.	Attending the dying.
Last Will.	Marriages, how? when? where?
Faculties.	Other functions ³⁴
Blessing Font and Paschal	Sermons ¹ .
Candle.	Lenten Sermons.
Ceremonies in High Mass ¹ ,	Funerals.
Low Mass, at Benediction	Parish Books and papers.
and other functions.	Residence.
The administration of the	Mass, how often?
Sacraments.	Publication of feasts, fasts,
Baptism, how long delayed?	pastorals.
Given in private houses?	Catechism ⁵ .
Godfathers and Godmothers.	Vespers.

¹ In some dioceses, *e. g.*, Pittsburgh, a pastor must make his Last Will within a specified time under penalty of suspension.

² "Absque speciali Indultu Apostolico in Missa quae cum cantu, sed sine Ministris celebratur, incensationes omnes omittendae sunt." S. R. C. n. 3328 ad 1.

³ Priests' preparation for Mass, and thanksgiving after Mass? Confession, how often? Daily visits to the Blessed Sacrament?

⁴ Cone. Pl. Baltim. III, *praeipil*, "ut diebus dominicis et festis solemnibus etiam *atstivo tempore*, omnes qui curam habent animarum, inter celebrationem omnium omnino Missarum quibus adstant fideles, Evangelium dici legant, atque si tempus patiatur, per duodecimam horae partem populum in lege Domini erudiant, omni consuetudine aut prae-textu in contrarium non obstante."

⁵ Inquiry should be made as to the observance of the diocesan statutes and the decree "*Acerbo Nimis*" on Teaching of Catechism, issued April 15, 1905.

(283) The Pastor and the Clergy attached to the Church
(Continued)

Processions.	Missions.
Proper feasts.	Study of moral and dog- matic theology ² .
Customs.	Priests' library.
Conferences.	Dress ⁸ .
Servers at Mass.	Character of church music ⁴ .
Blessing: ashes, candles, palms.	Gregorian Chant ⁵ .
Holy Week.	Societies and Confraternities.
Blessing houses ¹ .	

¹ Cf. Rit. Rom. "Benedictio Domorum in festo Epiphaniæ."

¹ Priests in "mixed congregations" should acquire a knowledge of the languages spoken by their parishioners, at least sufficient to enable them to administer the Sacraments.

³ Concilium Balt. III, Num. 77, præcipit et injungit, "ut sacerdotes omnes domi vel in templo veste talari semper utantur, foris breviori veste *nigri coloris* et *ad genua* producta indui licet; et, ut tam domi quam foris collare Romanum semper geratur."

⁴ Inquiry should be made as to the observance of the Instruction on Church Music, issued by His Holiness, Pius X, Nov. 22, 1903. (S. R. C. n. 4121.) Also whether the regulations of the Diocesan Church-Music Commission, made with the approval of the Ordinary, have been followed.

⁵ S. R. C. Decretum Urbis et Orbis: "Sanctissimus Dominus Noster per hanc Sacrorum Rituum Congregationem mandat et præcipit, ut *Instructio* prædicta ab omnibus accipiatur Ecclesiis sanctissimeque servetur, non obstantibus privilegiis atque exemptionibus quibuscumque, etiam speciali nomine dignis." Die 8. Januarii 1904. (S. R. C. n. 4131.)

Note.—Convent and School. Convent, how located, appointed, furnished, lighted, heated, ventilated? Chapel. School Buildings are usually under the supervision of a diocesan superintendent of schools. Personal inquiry on the part of the Bishop as to teachers, attendance, equipment, sanitary arrangement and conditions generally, will stimulate pastors to put forth their best efforts in the school as well as in the church.

¹ "Abusus habitandi vel dormiendi in ea parte domus religiosæ quæ supra altare est sita, non amplius tolerandus, sed prorsus eliminandus est." Cone. Balt. II, 266.

CHAPTER II

Canonical Visitation by a Delegate 2«

1. When the Ordinary' is hindered, he may delegate another bishop or a priest to make the Visitation. Gavantus* suggests the following form of delegation, which should be given in writing:

Dilecto nobis in Christo N. N.....

Salutem in Domino

Ut execution! earum rerum quæ a Conciliis hujus provinciæ ac dioecesis et a Nobis decreta sunt consulamus, te visitatorem in tota dioecesi² constituimus; cum facultate mandandi, quod opus fuerit pro ejusmodi executione, etiam pœnis et censuris adhibitis; informationes assumendi de negligentis ac delictis quæ compereris, ac inobedientes puniendi, poenitentiis ac mulctis pecuniariis adhibitis, ad usum pium arbitrio nostro applicandis; ita etiam ut si quæ graviora inciderint, Nobis aut vicario nostro generali reserves. Omnia autem in acta redigas, prout opus fuerit, et ad Nos quamprimum referas. Hisce mandamus omnibus vicariis, parochis, aliisque ad quos pertinet, ut te tamquam visitatorem nostrum recipiant, et procuraciones sumptusque debitos præbeant, prout opus fuerit.

Hæc vero valeant ad diem..... A. D.....

Datum ex.....

Die.....mensis..... A. D.....

(L. S.)

N. N.,

Episcopus.....

¹ Gavantus, *Enchiridion seu Manuale Episcoporum pro Visitatione*, Pars II, p. 22.

² If the delegate is authorized to visit only a certain district, this fact is set forth in the document.

2. The letter of authorization should be read at each place. If the delegate is a bishop, he is received at the main door of the church, takes the holy-water from the parish priest, but does not sprinkle the bystanders. He sits on a faldstool or seat *in piano* on the epistle side. He explains the object of the Visitation after Mass.

3. If the delegate is a priest, the rites of Visitation are the same as for a bishop, except that all distinctively pontifical ceremonies are omitted. He is met at the door, receives the holy-water from the parish priest, but does not sprinkle anyone. He sits *in piano* on the epistle side, explains the object of the Visitation after Mass, and stands *in piano* at the epistle side during the first absolution.

4. Instead of the antiphon *Sacerdos et Pontifex*, the following may be sung or recited, *recto tono*:

Lætentur omnes qui sperant in te, Domine: quoniam tu benedixisti justo, scuto bonæ voluntatis tuæ coronasti eum.

Protector noster, and its response are omitted¹.

¹ Hartmann, Rep. Rituum, § 291, 8.

NOTE. — If the Ordinary authorizes the delegate to grant an Indulgence, the usual form is read with the changes necessary to indicate that the Indulgence is granted by the delegation of the Ordinary not present. If the Ordinary has not authorized the delegate to grant an Indulgence, the part referring to the Indulgence is omitted.

CHAPTER III

Confirmation

ARTICLE I

PRELIMINARY

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The Catechism of the Council of Trent suggests that Confirmation be postponed until the candidates are of an age to understand the truths of religion and are well instructed in the Catechism. There should be one sponsor, already confirmed, for each, and of the same sex as the candidate. Each sponsor should present only one or, at most, two candidates, unless the Bishop for good reasons judges otherwise. (Canon 794.) Parents, the father, the mother, the husband, or the wife of the person to be confirmed are not permitted to act as sponsors. (Canon 795.) Persons in Sacred Orders and members of religious communities should not act as sponsors without express permission. (Canons 766, 796.) The sponsor at Confirmation should not be the same as the sponsor at Baptism. Candidates just confirmed should not be permitted to act as sponsors.

Preparations

I. At the High Altar

1. Six wax candles, lighted.
2. The altar adorned with flowers and white antependium (but without relics if Benediction follows).
3. White cope with morse, white stole and amice. (Morse, see Glossary.)
4. Gold-cloth mitre at the gospel side.
5. Pastoral staff near the gospel corner of the altar.

NOTE. — At the Altar of the Blessed Sacrament:

1. Six wax candles, lighted.
2. Kneeling-desk for the bishop.

II. In the Sanctuary

1. Kneeling-desk for the bishop.
2. Faldstool, draped in white, or some other suitable chair.
3. Cushion (white) on the lowest step of the altar.
4. Base for the metropolitan cross, if an archbishop administers Confirmation.

III. On the Credence

1. *Pontificale Romanum*. Part I.¹
2. Holy Chrism².
3. Bugia (hand-candlestick) with lighted wax candle.
4. Slices of bread and lemon on a dish.
5. Ewer with water, basin and towel.
6. Cotton, in small balls, on a tray.
7. Empty vessel, in which the cotton is placed after it has been used.
8. Small basket or other receptacle in which the cards, bearing the names of those confirmed, are placed.

IV. In the Sacristy

1. Surplices for the clergy.
2. Cassocks and surplices for the altar-boys.
3. Veils (white) with which the mitre-bearer and the staff-bearer hold the mitre and staff³.
4. The metropolitan cross, if the archbishop administers Confirmation.

V. Outside the Sanctuary

1. Those to be confirmed and the sponsors occupy benches or pews: males on the epistle side, females on the gospel side. The latter should have their heads covered with a veil, but the forehead, which is to be anointed, must be uncovered.

^t This Manual, or another containing the ceremony, may be used,

ⁱ The bishop usually brings the sacred Chrism and the book for the ceremony.

³ The ministers should not touch the mitre or the staff with the bare hand. (Cf. 113, 114.)

2. Each person to be confirmed has a card in his hand on which is written the Confirmation name together with the baptismal name, and the family name for entry in the Register. The Confirmation names are read to the bishop¹.

VI. At the Main Entrance

Holy-water and sprinkle.

ARTICLE II

Function

1. At the appointed hour, the procession to the altar is arranged as follows:

1. Altar-boys, two by two.
2. Clergy, two by two².
3. Bishop, in rochet and mozetta (or mantelletta, if not the Ordinary), accompanied by two chaplains in surplice. Mitre-bearer and staff-bearer with veils to cover their hands when holding the mitre or staff.
5. Book-bearer and candle-bearer.

If the procession³ take place from the school or parish house to the church, the parish priest hands, at the church door, the holy-water sprinkle to the bishop, kissing the sprinkle and the bishop's hand. The bishop sprinkles himself and the bystanders with holy-water, and gives back the sprinkle to the pastor who, receiving it, kisses the bishop's hand and the sprinkle. The procession moves toward the altar of the Blessed Sacrament (if distinct from the high altar), where all kneel for a short time in prayer. The bishop blesses the people as he passes⁴.

¹ The Confirmation name may be underscored or placed in a separate line.

^a If the archbishop administers Confirmation, a cleric, carrying the metropolitan cross with the figure toward the archbishop, walks immediately before him.

³ Cf. page 299, 7.

[<] The aspersion and the blessing are omitted if the bishop is not the Ordinary.

2. The procession moves on to the sanctuary. Before the altar all make the proper reverence (271), and kneel. The *Veni Creator* may be sung or recited¹. The bishop then sits², takes off his biretta and mozetta, rises, and vests³. Here a short instruction may be given by the bishop or by one of the clergy. The candidates should be admonished that no one of them is to leave the church until the ceremony is entirely completed, and the Creed, the Our Father and the Hail Mary have been said. After the instruction, the bishop washes his hands³ and the mitre is removed. The book-bearer and the candle-bearer come before the bishop. He stands, turned toward those to be confirmed (who kneel), and begins with hands joined: *Spiritus Sanctus superveniat in vos, etc.* At the Oration, *Omnipotens, etc.*, he extends his hands. When the prayer *Adimple eos Spiritu timoris tui, etc.*, is ended, the bishop receives the mitre and the staff, and the candidates come, first the males, and kneel before the bishop's faldstool, where he confirms, seated; or to the Communion rail where they kneel, while the bishop, walking from one to another, confirms, beginning with the males at the epistle side. The latter is the usual and more convenient method.

3. The Holy Chrism is held by a chaplain on the bishop's left⁴ and, if Confirmation is given at the Communion rail, at the left of this chaplain another priest in surplice follows, who wipes with cotton the foreheads of those who have been anointed, taking care to keep at least three or

¹ "Quia hic Hymnus nullo modo pertinet ad Sacramenti administrationem, absolute a cantoribus in odeo incipitur, et in fine non adduntur Versus, neque Oratio. Sub Hymni finem Episcopus accedit ad Altare, ut accipiat sacra paramenta." Van der Stappen, IV, Q. 316.

² "Episcopus ascendit ad Altare et sedebit in faldistorio." Mart., VII. c. 2, n. 21.

³ According to Martinucci, the bishop washes his hands before vesting. But De Herdt says: "Episcopus mitra paratus, sedens lavat manus. Alias antequam paramenta accipiat, hic autem postea eas lavat, uti in Pontificali expresse praescribitur." De Herdt, Prax. Pont., III, 350.

⁴ The chaplain holding the S. Chrism stands at the right or at the left accordingly as the bishop finds it convenient.

four feet to the left of the bishop. The chaplain at the right of the bishop holds back the cope, so that it will not impede the right arm of the bishop. At the right of this chaplain another priest walks inside the sanctuary (not outside the Communion rail), and reads in a distinct tone the name (in the nominative case) of each candidate. Whilst the bishop is confirming, the sponsor keeps his right hand on the right shoulder of the candidate¹. The bishop dips his right thumb into the Holy Chrism, holds the other fingers of the right hand on the head of the candidate², anoints with the sign of the cross the forehead, saying:

2V . . . (here the bishop inserts the name of the candidate in the vocative case) *Signo te signo Crucis et confirmo te Chrismate salutis*, (making the sign of the cross three times over the candidate, he continues): *In nomine*

answered by the chaplains. The bishop then gives the candidate a gentle blow on the left cheek, saying: *Pax tecum*. (*Et cum spiritu tuo* is not said.)

4. When all have been confirmed, the bishop puts aside the staff⁴, uses the bread and lemon to cleanse the oil from his thumb, then washes and dries his hands. Meanwhile the antiphon *Confirma hoc Deus, etc.*, is sung or recited by the clergy⁵. The mitre is taken off. All who have been confirmed, kneel. Turned toward the altar, the bishop, with hands joined, reads the versicles and the Prayer:

¹ "In Confirmationis Sacramento sat est, ut Patrinus ponat manum suam dexteram super humerum dexterum Confirmandi, etsi adulti." S. R. C. n. 2404 ad 6.

² "Manu extensa imposita super caput confirmandi." Mart., VII, c. 2, n. 38.

³ In Confirmationis Sacramento conferendo Episcopus, dum frontem Chrismata inungit, dicere debet: *Signo te signo Crucis*, signum super frontem ipsam pollice producus; quo facto, manu extensa versus Confirmatum incipit *In nomine Patris, etc.*, ter signum Crucis efformans more solito." S. R. C. n. 3012 ad 2.

⁴ "Sedebit in faldistorio et lavabit manus." Mart., VII, c. 2, n. 40.

⁵ "Interim dum lavat manus, cantatur sequens Antiphona, vel legitur a ministris." Pont. Rom. I. De Confirmandis.

V. *Ostende nobis Domine, etc., Deus qui Apostolis, etc.*

Taking the staff¹ and turning toward those who have been confirmed, the bishop blesses them, saying: *Benedicat vos, etc.*

5. The bishop, with mitre¹ and staff, instructs the sponsors and those confirmed. He recites with them the Apostles' Creed, the Lord's Prayer and the Hail Mary³. He divests, puts on the mozetta and the biretta, and after prayer before the Blessed Sacrament retires, accompanied as when he came. After the ceremony, the cotton which has been used should be burned, and the ashes, the crumbs of bread, and the lemon with the water used to wash the bishop's hands should be deposited in the sacrarium.

If Benediction follows, cf. No. 50 et seq.

Note: The bishop in rochet, stole and mitre may give Confirmation privately in any place and at any hour according to circumstances⁴.

¹ "Sinistra accipit pastorale et dextera manu faciens signum Crucis, dicit: *Benedicat vos* etc." App. ad Pont. Rom. a S. R. C. approbatum.

¹ "Expedita Confirmatione Pontifex sedens, accepta mitra, annuntiat" etc. Pont. Rom.

³ "In Confirmatione administranda consuetudo recitanti *Credo, Pater, /ke*, ab Episcopo simul et ab adstantibus, utpote laudabilis, servanda est." S. R. C. n. 3582 ad 3.

"When reciting the above prayers, the bishop kneels on the lowest step of the altar." Manual of the Episcopal Visitation, p. 34.

« Mart., VII, c. 2, n. 47.

ORDO ADMINISTRANDI
SACRAMENTUM CONFIRMATIONIS

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(Excerpta ex Pont. Rom. I.)

Pontifex sedens lavat manus, deinde deposita mitra surgit, et stans versa facie ad confirmandos, junctis ante pectus manibus, confirmandis genua flectentibus, et manus ante pectus junctas tenentibus, dicit:

piritus Sanctus superveniat in vos, et virtus
Altissimi custodiat vos a peccatis. RZ. Amen.

Deinde signans se manu dextra a fronte ad pectus signo Crucis, dicit:

Y. Adjutorium nostrum in nomine Domini.

RZ. Qui fecit cælum et terram.

y. Domine exaudi orationem meam.

RZ. Et clamor meus ad te veniat.

y. Dominus vobiscum.

RZ. Ey cum spiritu tuo.

Tunc extensis versus confirmandos manibus, dicit:

Oremus.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto; quique dedisti eis remissionem omnium peccatorum; emitte in eos septiformem Spiritum tuum Sanctum Paraclitum de caelis.

RZ. Amen.

Spiritum sapientiae, et intellectus.

RZ. Amen.

Spiritum consilii, et fortitudinis.

RZ. Amen.

Spiritum scientiae, et pietatis.

R7. Amen.

Adimple eos Spiritu timoris tui, et consigna eos signo Crucis Christi, in vitam propitiatu æternam. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. R7. Amen.

Pontifex sedens super faldistorium prædictum, vel etiam, si multitudo confirmandorum id exegerit, dispositis illis per ordinem super gradus presbyterii, vel alibi, Pontifex stans cum mitra, illos confirmat per ordinem genuflexos, et uno ordine confirmato, illi surgunt, et alii genuflectunt, et confirmantur, et sic usque in finem. Et Pontifex inquit sigillatim de nomine cujuslibet confirmandi, sibi per patrinum, vel matrinam flexis genibus præsentati, et summitate pollicis dextræ manus Chrismate intincta, dicit:

N. Signo te signo Crucis: quod dum dicit, producit pollice signum crucis in frontem illius; deinde prosequitur:

Et confirmo te Chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti.

R7. Amen.

Deinde leviter eum in maxilla cædit, dicens: Pax tecum.

Omnibus confirmatis, Pontifex tergit cum mica panis, et lavat pollicem, et manus super pelvim.

Deinde aqua lotionis cum pane fundatur in piscinam sacrarii. Interim dum lavat manus, cantatur sequens Antiphona, vel legitur a ministris, quod etiam in similibus servari debet.

Confirma hoc Deus, quod operatus es in nobis: a templo sancto tuo quod est in Jerusalem.

Y. Gloria Patri, et Filio, et Spiritui Sancto.

RZ. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Deinde repetitur Antiphona. Confirma hoc, Deus. Qua repetita, Pontifex deposita mitra surgit, et stans versus ad altare, junctis ante pectus manibus, dicit:

y. Ostende nobis, Domine, misericordiam tuam.

R7. Et salutare tuum da nobis.

y. Domine, exaudi orationem meam.

IV. Et clamor meus ad te veniat.

y. Dominus vobiscum.

IV. Et cum spiritu tuo.

Deinde junctis adhuc ante pectus manibus, et omnibus confirmatis devote genua flectentibus, dicit:

Oremus.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos, eorumque successores, ceteris fidelibus tradendum esse voluisti: respice propitius ad humilitatis nostræ famulatum; et præsta ut eorum corda, quorum frontes sacro Chrismate definivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ tuæ dignanter inhabitando perficiat. Qui cum Patre, et eodem Spiritu Sancto vivis, et regnas Deus, in sæcula sæculorum. IV. Amen.

Deinde dicit:

cce sic benedicetur omnis homo, qui timet Dominum.

Et vertens se ad confirmatos, faciens super eos signum Crucis, dicit:

Bene ☩ dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestrae, et habeatis vitam æternam. R7. Arnen.

Expedita itaque Confirmatione, Pontifex sedens, accepta mitra, patrinis et matrinis annuntiat, quod instruant filios suos bonis moribus, quod fugiant mala, et faciant bona, et doceant eos *Credo in Deum*, et *Pater noster*, et *Ave Maria*, quoniam ad hoc sunt obligati.

Hoc Sacramentum potest conferri minus solemniter quocumque die, hora, et loco, et causa ad arbitrium Episcopi.

Antiphona “CONFIRMA” cum cantu

Confirma hoc De - us, * quod operâ-tus es in no -

bis, a templo sancto tu-o, quod est in Jerusalem.

TTPAlle-lu-ia. G16-ri-a Patri. E u o u a e.

Repet. Confirma.

Impr im a t u r .

4* H u g o C a r o l u s ,

Episcopus Pitlsburgensis.

CHAPTER IV

Holy Orders

ARTICLE I

General Preparations

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I. At the High Altar

1. Six wax candles, lighted, even if the bishop celebrates only a Low Mass¹.
2. The seventh candlestick, if the Ordinary officiates.
3. Antependium of the same color as the bishop's vestments.
4. Gold-cloth mitre. The precious mitre also is used, if the ordination take place "Extra Tempora" or on the Ember Saturday within the Octave of Pentecost.
5. The pastoral staff near the gospel corner.
6. *Pontificale Romanum*, Vol. I. If only one candidate is to be ordained, *Pont. Romanum*, Vol. III, is used.
7. Missal for the bishop, with the card containing the Oratio, the Secreta and the Postcommunio *pro Ordinandis*, to be added under one conclusion to the respective Prayer of the day. (These Prayers are also in the Missal.)
8. Canon.
9. Bugia with wax candle, lighted.
10. Vestments² for the bishop: chasuble, gloves, dalmatic, tunic, stole, (pectoral cross,) cincture, alb and amice; all covered with a cloth of the same color as the vestments. (Pallium, if the metropolitan officiates.)

¹ If the Ordination Mass is of the Feria, as on Saturday in Ember Week, neither flowers nor relics are placed on the altar.

² The stockings and sandals are put on in the sacristy, unless the bishop wears the cappa magna.

II. At the Altar of the Blessed Sacrament

1. Kneeling-desk.
2. Six candles, lighted while the bishop prays before and after the function.

III. On the Credence

1. Chalice, prepared.
2. Hosts in sufficient number for the *Ordinandi*.
3. Cruets for Mass.
4. Gospel Book¹ with the bishop's maniple.
5. Communion-cloth or paten.
6. Ewer, basin and towel.
7. Linen gremial, and tray for the offering of the candles.
8. Copy of the *Pontificale* for the archdeacon, with a list of names² of the *Ordinandi*, mention of dispensations, etc.

IV. In the Sanctuary

1. Kneeling-desk (with cushions), draped according to the color of the vestments worn by the bishop.
2. Faldstool for the bishop.
3. Chairs for the *Ordinandi*³, and for the visiting clergy.

¹ The bishop kisses the beginning of the Gospel text (after *Aufer a nobis*, etc.), also at Low Mass, if he confers Holy Orders.

² *Domnus* is not prefixed to the name; for Religious: *Frater N.*, *professus Ordinis N.* (Wapelhorst, η. 294, 5; De Herdt, Prax. Pont., III, 365.)

³ A combination folding-chair and priedieu may be used.

Remarks

1. For Pontifical Mass, the Preparations set forth elsewhere (67) must be made. For Low Mass, cf. 1 et seq.

2. A special carpet for prostration should be at hand, at least where the sanctuary floor is of tile or marble.

3. An instruction on the ceremonies with a rehearsal of certain parts, such as the touching of the instruments, the *Pax*, etc., should take place before the ceremony, and, if possible, be conducted by the master of ceremonies.

ARTICLE II

Special Preparations289

	Special Preparations	Vestments	Responses
Tonsura.....	Scissors. Plate. Gremial (linen).	Surplice (over left arm). Lighted wax candle (in right hand).	Ordinandus says with the bishop: ** <i>D o m i n u s p a r/hcrrcdxiatis meat ft calicis mei: tu es qui restitue; haredilatam meam mihi.</i> "
Ostiariatus....	Keys of the church, or sacristy. Bell, near church door.	Surplice. Candle.	
Lectoratus....	Missal, or Breviary, or Bible.	Surplice. Candle.	
Exorcistatus...	Pontifical, or Missal.	Surplice. Candle.	
Acolythatus...	Candlestick with wax candle (unlighted). Empty cruet (one, or two).	Surplice. Candle.	<i>Amen</i> , after touching the candle, and after touching the cruet.
Subdiaconatus	Empty chalice with bare paten. Book of Epistles, or Missal. Cruets with wine and water. Plate and towel. Chalice with wine and purificator. Carpet for prostration.	Amice (loose about the neck), alb, cincture, and over left arm maniple and tunic. Lighted wax candle (in right hand).	<i>Amen</i> , after receiving amice; after maniple; after tunic; after touching the book.
Diaconatus....	Book of Gospels or Missal. Chalice with wine and purificator. Carpet for prostration.	Amice, alb. cincture. maniple, and over left arm stole and dalmatic. Lighted wax candle (in right hand).	<i>Amen</i> , after receiving stole; after receiving dalmatic, and after touching the book.
Presbyteratus	Chalice with wine, mixed with a few drops of water, and upon it paten with host. Oil of Catechumens and linen gremial. Bread, lemon, cotton for bishop and also for ordinandi. Ewer, basin and towels. Chalice with wine and purificator. Carpet for prostration.	Amice, alb. cincture. maniple, stole (over left shoulder). Linen cloth ¹ for binding hands, attached to cincture. Chasuble (folded in back) over left arm. Lighted wax candle (in right hand). Stoles for priests at the imposition of hands (same color as vestments of the Ordinandi).	<i>Dro Gratias</i> , after receiving the chasuble. At the unction of hands: <i>Consecrare . . . benedictionem.</i> B. <i>Amen.</i> <i>Ut.....Christi.</i> B- <i>Amen.</i> After touching the chalice: B <i>Amen.</i> At the promise of obedience: B. <i>I'o-mxtto</i> ; and after <i>Pax Domini</i> ... B. <i>Amen.</i>

¹ This cloth should be washed by one in Sacred Orders, and the water should be poured into the Sacrarium.

Not e I. — One surplice, one tunic, one dalmatic, will suffice for all. In that event the vestment is placed on each candidate successively.

Not e II. — The vestments of the *Ordinandi* should be of the same

color as the vestments of the bishop (if possible). S. R. C. n. 3832 ad 6. If one alone is ordained, the vestments, according to *Pont. Roni. III*, are white for subdeaconship, deaconship and priesthood.

Not e III. — At a convenient place a credence should be prepared with bread, lemon, (warm) water and towels for the *Ordinandi*.

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ARTICLE III

Time for Conferring Holy Orders

	Saturday in Ember Week	Saturday before Passion Sunday	Holy Saturday
Tonsura.....	After Kyrie.	After Introit.	After Kyrie.
Ostiariatus....	After 1. Lesson.	After Kyrie.	After Gloria.
Lectoratus.....	After 11. Lesson.	After Kyrie.	After Gloria.
Exorcismus ..	After III. Lesson.	After Kyrie.	After Gloria.
Acolythatus...	After IV. Lesson.	.After Kyrie.	After Gloria.
Subdiaconatus	After V. Lesson.	After Collect, before Epistle.	After Collect, before Epistle.*
Diaconatus....	After Epistle.	After Epistle.	After Epistle.*
Presbyteratus	Before last verse of Tract. (Before last verse of Sequence on Satur- day before Pente- 1 cost.)	Before last verse of Tract.	Before last verse of Tract.*

- The *Ordinandi* prostrate during the Litany before the Mass (197).

Extra Tempora	
Tonsura	After Introit, if there is no Gloria. After Kyrie, if the Gloria is said.
Ostiariatus....	
Lectoratus ...	After Kyrie, if there is no Gloria.
Exorcistatus..	After Gloria, if the Gloria is said.
Acolythatua..	
Subdiaconatus	After Orations (before Epistle).
Diaconatus	After Epistle.
Presbyteratus.	Before the last verse of the Tract, Gradual. Alleluja, or Sequence.

Not e I. — On the days appointed for the conferring of Holy Orders, namely, Saturday in Ember Week (violet), Saturday before Passion Sunday — *Sitientes*— (violet), Holy Saturday (white), the Ordination Mass is of the Feria, without commemoration of the feast, with the Oration for the *Ordinandi* under one conclusion, and the second and the third Oration as assigned for the Feria. On Saturday in Pentecost Ember Week (red), and when the Office of the Feria is said, the commemoration of a *simplex* or *festi simplicitati* is not to be omitted. (S. R. C. n. 4194 ad 7.) Outside the days prescribed — *extra tempora* — the

Mass is of the feast, with the Oration for the *Ordinandi* under one conclusion, and commemorations, if any, as at other Masses.

NOTE II. — Any Order may be conferred during Mass on the following days: Ember Saturdays, Saturday before Passion Sunday, Holy Saturday; or, for a *grave reason*, Major Orders may be conferred on any Sunday or Holyday of Obligation. Tonsure may be given on any day, at any time, in any sacred place, even in a private oratory. Minor Orders may be given in the forenoon, during or outside of Mass, on any Sunday or on any Feasts of double rank (Canon 1006).

According to Canon 978, No. 3, a candidate may receive only one Major Order on the same day; no candidate may receive Tonsure and a Minor Order on the same day; nor are all Minor Orders to be conferred on anyone on the same day.

ARTICLE IV

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The Pontifical is so explicit on the Rite of Ordination that it would seem superfluous to describe the details of the various functions. It may, however, prove useful to insert the following:

Special Instructions for the Ordinandi

1. All who are to receive subdeaconship must make the Profession of Faith and take the Oath enjoined by the decree *Sacrorum Antistitum* (Sept. 1, 1910). This may be done on the eve of Ordination or immediately before the Mass. The Holy Father expressly mentions that each candidate should previously receive and carefully read a copy of the Profession of Faith and of the Oath¹.

All who are to be ordained *titulo Servitii Dioecesis* must take the following Oath²:

¹ “Clerici maioribus ordinibus initiandi; quorum singulis antea tradatur exemplar tum professionis fidei, tum formulae edendi iurisiurandi ut eas accurate praeoscant, adjecta violati iurisiurandi, ut infra, sanctione . . .

Professionis fidei, quam diximus, editique iurisiurandi documenta, peculiaribus in tabulis penes Curias episcopales adserventur . . . Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur.”—Motu Proprio Pii PP. X, *Sacrorum Antistitum*.

³ Canon 981.

"Ego subjectus Diæcesis N. spondeo et juro postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque pro-price dioecesi inservitutum, et ibi operam meam pro populi salute impensurum esse."

Preparations:

-) Table and chair.
-) Copies of the Profession of Faith and of the Oath.
- c) Missal.
- d) Pen, ink, blotters.
- e) Foldstool for the bishop.

All place the right hand on the Missal, while saying the last words of the Oath: *Ego idem spondeo etc.*, or *Hæc omnia spondeo . . . sic me Deus adjuvet et hæc Sancta Dei Evangelia*. All sign their names.

2. At the ordination ceremony the archdeacon calls the *Ordinandi*, saying: *Accedant omnes qui ordinandi sunt*. The *Ordinandi* approach the altar, genuflect, bow to the bishop (271), and kneel.

3. The archdeacon makes mention of the dispensations, if any, saying: *Vi consuetudinis et virtute facultatis specialis ab Apostolica Sede concessæ, Reverendissimus Episcopus nunc quoad (tempora.) (interstitia,) (cætatem) . . . dispensat*. The bishop answers: *Deo gratias*. The archdeacon reads: *Reverendissimus in Christo Pater, etc.*, inserting the name of the Ordinary, even if another prelate officiates.

4. He now summons the *Ordinandi* for the particular Order to which they are to be promoted, and calls them *nominalim*: *Accedant qui ordinandi sunt ad tonsuram: (ad officium ostiariorum, lectorum, etc.)* N. N., e. g., Joannes Smith. Each answers in an audible tone: *Adsum*, and advances closer to the altar. After the name of each one who is to be ordained subdeacon, the words *Ad titulum Servilii Ecclesie* are to be added for seculars, *Ad titulum Paupertatis*, for religious. When the archdeacon wishes candidates to retire from the altar to their places in the sanctuary, he says: *Recedant in partem qui tonsurati sunt (promoti sunt ad officium ostiariorum, lectorum, etc.)*.

5. A genuflection to the Blessed Sacrament (or to the cross) and a profound reverence (271) to the bishop are to be made as often as the *Ordinandi* approach or recede.

6. After the bishop has read the Offertory, he sits on the faldstool with the mitre and the linen gremial. The *Ordinandi* offer their candles: they approach two at a time, first kiss the candle, then the ring, and offer the candle to the bishop.

7. Two or more *Ordinandi* touch the instruments at the same time; but in the conferring of deaconship, the book is held by each one singly (*Accipe, etc.*). In priesthood, the chalice is touched by each candidate individually (the cup of the chalice with the middle fingers, the paten and the host with the index fingers).

8. After the *Agnus Dei*, the bishop gives the *Pax* to those in Sacred Orders: to the first of the newly ordained priests; to the first deacon, and to the first subdeacon: the latter gives it to the first acolyte, and so forth. If the number be small, the bishop may give the *Pax* to all in Sacred Orders individually. The *Pax* is received as follows: The *ordinatus* (*ad Presbyteratum*) genuflects on the platform of the altar, places his hands on the altar, kisses the altar, bows to the bishop, places his hands under the bishop's arms, and when the bishop says *Pax tecum*, answers: *Et cum spiritu tuo*. Deacons and subdeacons kiss the altar with hands joined; the newly ordained priests, however, place their hands on the altar. At a Solemn Mass, the *Ordinandi* receive the *Pax* after the officers of the Mass.

9. After the bishop has taken the Precious Blood, the newly ordained priests, having kissed the bishop's ring, receive Holy Communion, the form *Corpus Domini, etc.*, being omitted¹. The rest then say the *Confiteor*. The bishop subjoins *Misereatur, Indulgentiam, etc.*, and even for those in Minor Orders² uses the form "*Corpus Domini nostri Jcsu*

¹ Episcopus communicabit ordinatos ad presbyteratum Signum Crucis s. Particula efficiens, non dicens tamen 'Corpus Domini nostri, etc.' Mart., VII, c. 3, art. 2. η, 345.

² If Minor Orders only are conferred, the usual form *custodiat animam tuam*, is used.

Holy Orders

Christi custodiat te in vitam æternam," to which the *ordinatus* Answers *Amen*, kisses the ring, and receives the Sacred Host. Those in Major Orders then repair to the epistle corner of the altar, where the master of ceremonies offers them the chalice, containing wine, of which each one takes a small quantity, and returns to his place.

10. After the Blessing, the bishop sits with mitre and pastoral staff and enjoins the penance, which the *Ordinandi* accept by inclining the head, and saying in a low tone, *Libenter*. "*Nocturnum talis diei*" means that the subdeacons and the deacons are to say the antiphons and psalms of the first nocturn of the office of the feast, feria, or Sunday, on which the ordination takes place, unless another office is designated by the bishop. If, therefore, he does not specify any particular nocturn, the first nocturn of the office given in the Ordo for the day should be said. In the penance, prescribed for the newly ordained priests, the bishop does not command three masses to be said according to his intention, but enjoins three particular masses that are to be offered. (Cf. 292, Decreta.)

11. During the ordination service, the choir sits, stands or kneels, accordingly as the bishop does, except that during the Litany the choir remains kneeling while the bishop blesses the *Ordinandi*.

12. At the Epistle, one of the newly ordained subdeacons reads the Epistle with the bishop; at the Gospel, after saying *Munda cor meum, etc.*, one of the newly ordained deacons reads the Gospel. In a High Mass, he chants the Gospel.

13. The prayers, enjoined by the Holy Father to be said after Low Mass, are omitted after the Ordination Mass. (S. R. C., die 22. Junii 1913.)

14. When the bishop places his hands on the heads of the *Ordinandi*, he should see to it that there is physical contact.

15. At the unction of the hands, the *ordinandus* extends the palms of his hands, the small fingers touching each other.

16. The *Ordinandi* should place their index fingers on the host and paten, at the same time touching the cup of the chalice with the middle fingers, while the bishop says: *Accipe potestatem, etc.* They then cleanse their hands with bread or lemon and (warm) water, then kneel in the sanctuary in a semicircle, their respective assistant priests kneeling at their right, and offer Mass with the bishop from the *Suscipe, sancte Pater* to the last Gospel, inclusive, the Blessing alone excepted.

S. Rituum Congregationis Decreta

(Decret. Auth V. et Acta Ap. Sedis.)

Visitationem incipere potest Episcopus ab ea Ecclesia, quæ sibi magis placuerit, reservatis juribus et sine præjudicio prætensionis alterius Ecclesiæ. 96 ad 2.

Visitanti Episcopo Ecclesias parochiales et Monialium, aspensorium, thus, navicula, crux ad osculandum tradenda sunt a Parochis et Confessariis respective; non autem a Canonicis Convisitatoribus. 1587.

In Confirmationis Sacramento sat est, ut Patrinus ponat manum suam dexteram super humerum dexterum Confirmandi, etsi adulti. 2404 ad 6.

Episcopus sedens cum mitra et admonens Ordinandos, quoad gestandum baculum, servare debet Pontificale Romanum. 2179 ad 4.

Episcopus peragere nequit Ordinationes generales extra Cathedrallem. 2397 ad 2.

Ab Episcopo extraneo si Ordinatio peragitur, sede vacante, inhibitio discendi legenda est nomine Vicarii Capitularis hisce verbis: "Rmus Dominus N. N. hujus Diœceseos, sede vacante. Vicarius Capitularis deputatus, sub excommunicationis poena præcipit etc." 3593 ad 1.

In Ordinatione generali Archidiaconus assistens Episcopo debet ministrare detecto capite, non vero cum bireto. 1416; ac debet per semetipsum ducere Ostiarios ad Ecclesiæ januam. 1583 ad 4.

In Ordinatione Clericorum Archidiaconus Tonsurandos invitare potest verbis: *Accedant, qui promovendi sunt ad Tonsuram.* 2682 ad 2.

Ordinatione completa, Archidiaconus ad Ordinatos dicere potest: *Ad loca vestra* vel similia. 2682 ad 4.

In Ordinatione generali sufficit, ut unus ex Ordinatis in quolibet Ordine offerat Episcopo cereum accensum. 2883 ad 4; et toleratur usus, ut una tantum candela accendatur, quæ a singulis Ordinatis Episcopo offeratur. 2682 ad 7.

In Ordinatione unius Subdiaconi si fiat privatim sine cantu, possunt in Altari accendi tantum quatuor cerei; sed in Ecclesia et publica Ordinatione debent accendi septem. 2682 ad 8.

In Ordinatione si dici debeat Missa de festo occurrente, Commemoratio Simplicis facienda est: si vero Missa sit de Feria, ut in Sabbatis Quatuor Temporum et Sabbato *Sitientes*, hæc Missa nullam admittit Sanctorum occurrentium Commemorationem. 3642 ad 3.

In Ordinatione in Sabbatis Quatuor Temporum Oratio Missæ diei, cui Oratio pro Ordinatis sub una conclusione additur, est ea quæ dicitur primo loco juxta Pontificale Romanum, Tit., *de Ordinatione Diaconi*. 3592.

In Ordinatione, quæ fit Sabbato Sancto, dicendæ sunt Litanie in Missali pro tali die assignatæ, additis quæ Episcopus proferre debet super Ordinandos post V. *Ut omnibus fidelibus defundis* etc. 3731 ad 6.

In Ordinatione, *Tonsurandi* una cum Episcopo proferunt verba: *Dominus pars* etc., dum tonduntur. 2682 ad 3.

In Ordinatione non est stricte necessarium, ut Ordinatus ad *Oslariatum* claudat ostium Ecclesiæ vel Cappellæ cum clavibus. 2682 ad 5.

In Ordinatione Lectoris per codicem tradendum intelligitur Missale vel Breviarium vel volumen Sacræ Scripturæ. 3314 ad 5; et Episcopus ad Lectorem dicere potest: *Lectorem siquidem oportet legere ea qua: prædicat*, vel *Lectorem siquidem oportet legere ei qui prædicat*. Ibid, ad 6.

In Ordinatione Acolythi materia Ordinis nequit esse *Bugia* seu Palmatoria loco candelabri. 2194 ad 4.

In Ordinatione Subdiaconi amictus demittendus est super scapulas, postquam impositus fuerit ab Episcopo. 2956 ad 2.

In Ordinatione, quæ fit sine cantu, *Subdiaconi et Diaconi* Epistolam aut Evangelium legere debent cum Episcopo. 2682 ad 9. 3268 ad 5.

Ordinatio quando confertur sine cantu, novus Subdiaconus, postquam Epistolam legerit, non debet manum Episcopi osculari nec novus Diaconus ante lectionem Evangelii debet ab eo petere benedictionem: Episcopus autem finito Evangelio debet osculari suum proprium Missale. 3006 ad 5.

In Ordinatione generali *Subdiaconi et Diaconi* dicere debent *Confiteor* post Communionem Presbyterorum. 2682 ad 10. 3721 ad 2.

In Ordinatione, *Subdiaconis et Diaconis* ex Pontificali Romano ab Episcopo Ordinate impositus *Nocturnus talis dici* intelligendus est Nocturnus ferialis, vel primus festi aut Dominicæ in Psalterio, prout Ordinatio in feria, festo aut Dominica habita sit. 4042 ad 1; et Episcopus Ordinans habet jus injungendi alium a Nocturno diei a Pontificali designato. Ibid, ad 2.

In Ordinatione, ad *Nco-Presbyteris* Communionem distribuendam, formula *Corpus D. N. J. C.* etc., omittenda est. 2089 ad 4. 3105 ad 2. 3274 ad 2. 3721 ad 1.

In Ordinatione Presbyterorum Episcopus in fine Ordinationis dexteram partem vultus Ordinatorum deosculari debet. 2682 ad 17.

In Ordinatione Presbyterorum extendenda est manus tantummodo

ad Orationem: *Oremus, Fratres carissimi*, juxta praxim Ecclesiæ Romanæ. 2851. 3105 ad 1.

In Ordinatione Presbyterorum debent tum Pontifex tum Sacerdotes adstantes, vix facta impositione utriusque manus, statim dexteram manum extendere, easque sic extensas tenere, donec Episcopus Orationem *Exaudi nos* absolverit. 3274 ad 1. 3307.

Episcopus qui attentis circumstantiis locorum, obtinuit Indultum Thronum conscendendi rochetto et mozetta tantum indutus: dum eo Induito utitur non habet (non obstantibus præfatis circumstantiis locorum) assistentiam Canonicorum: incensum non imponit nec benedicit; non benedicit Subdiaconum post Epistolam, nec Diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur; semel tantum thurificatur, post oblata; pacem accipit a Diacono Evangelii; in fine Missæ populum non benedicit. 4195 ad 1. Vide 650, 3110 ad 21 et 22, 2195 ad 2, et 2089 ad 5. Decret. Auth., Vol. VI, p. 144 (1912). S. R. C. 22. Junii, 1913.

Decretum de Luce Electrica super Altari non adhibenda. tulatum est a sacra Rituum Congregatione utrum lux electrica, quemadmodum vetita est una cum candelis ex cera super altari juxta declarationem seu decretum n. 4206 diei 22 Novembris 1907, ita etiam in gradibus superioribus ipsius altaris vel ante sacras imagines seu statuas super eisdem gradibus et altari positas prohibita sit?

Et sacra eadem Congregatio, audito etiam specialis Commissionis voto, rescribendum censuit: Affirmative et ad mentem.

Mens est: S. R. C. hanc nacta occasionem, cum innotuerit nonnullis in locis tales abusus invaluisse, ut circa ædiculas Sanctorum in pariete super altare positas, et vel in ipsis altaris gradibus ubi candelabra collocantur, parvæ lampades electricæ variis distinctæ coloribus disponantur — quod profecto minus convenit gravitati et dignitati sacræ Liturgiæ propriæ et decori Domus Dei — facto verbo eunt Sanctissimo, etiam atque etiam Rmos Ordinarios in Domino hortatur ut pro sua religione invigilent ne S. C. decreta posthabeantur, et ecclesiarum rectores doceant quæ in casu⁴ juxta decreta, permissa quæque vetita sunt.

Summa autem Decretorum hæc est: Lux electrica vetita est, non solum *una cum candelis* ex cera altaribus (4097), sed etiam loco candelarum vel lampadum, quæ coram Ss. Sacramento vel Reliquiis Sanctorum præscriptæ sunt. Pro aliis ecclesiæ locis et ceteris casibus, illuminatio electrica, ad prudens Ordinarii judicium, permittitur, dummodo in omnibus servetur gravitas, quam sanctitas loci et dignitas S. Liturgiæ postulant (3859, 4206 et 4210 ad 1). Nec licet tempore expositionis privatæ vel publicæ interiorem partem ciborii cum lampadibus electricis in ipsa interiori collocatis illuminare, ut Ss. Eucharistia melius a fidelibus conspici possit (4275).

Atque ita rescripsit et servari mandavit.

Die 24. Junii 1914.

L. 4-5.

Fr. S. Card. Martinelli, *Praefectus*.

•F Petrus La Fontaine, Ep. Charystien, *Secretarius*.

The Profession of Faith to be made by a Dying Bishop

After having confessed his sins, the Bishop is vested in rochet and white stole. In the presence of the Blessed Sacrament he reads the following Profession of Faith prescribed by Pope Pius IV.

Professio Fidei

Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum Filium Dei Unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cælis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est

per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam, iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam umquam, nisi, iuxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novæ legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quæ de peccato originali et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter et substantialiter Corpus et Sanguinem unicum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ

panis in Corpus, et totius substantiæ vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Dei-paræ semper Virginis, necnon aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impartendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem et magistram agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Jesu Christi Vicario, veram obedientiam spondeo ac juro. Cetera item omnia a sacris Canonibus et Œcumenicis Conciliis, ac præcipue a sacrosancta Tridentina Synodo et ab Œcumenico Concilio Vaticano tradita, definita et declarata, præsertim de Romani Pontificis primatu et infallibili magisterio, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas et reiectas et anathematizatas ego pariter damno, reiicio et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in presenti sponte profiteor et veraciter teneo, eandem integram et in-

violatam usque ad extremum vitæ spiritum, constantissime, Deo adjuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et prædicari, quantum in me erit curaturum. Ego idem N., spondeo, voveo ac juro. Sic me Deus adjuvet et hæc sancta Dei Evangelia.

Since the words of the Profession refer to the future, it is the opinion of De Herdt that it should be concluded as follows:

Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitæ spiritum, constantissime, Deo adjuvante, retinere et confiteri affirmo, me semper inconcusse et firmiter tenuisse et credisse, meque in ea velle vivere, et mori, cum Deo placuerit. Ego idem N. spondeo, voveo ac juro. Sic me Deus adjuvet et hæc Sancta Dei Evangelia.

In case the Bishop, on account of weakness, is unable to read the entire formula, one of the priests in attendance may read it to the words *Hanc veram catholicam fidem, etc.* The Bishop will, if possible, read the remainder.

After the Profession of Faith, the Bishop receives the Holy Viaticum and Extreme Unction.

Glossary

Ampulla. Name applied to each of three large vessels for Oil, used on Holy Thursday.

Antependium. An ornamented veil, hung in front of the altar and changed to correspond with the different feasts or ceremonies.

Bench. A form of seat with a low back for the celebrant, deacon and subdeacon. Single seats with supports for the arms and back are prohibited. (S. R. C. n. 4214.)

Biretta. An ecclesiastical cap, having three “horns or peaks” with a tuft of silk (pompon, not tassel) attached in the middle. The biretta should be of cashmere or silk, not of velvet. The color should be red for cardinals, purple for bishops, black for other ecclesiastics. The lining of a cardinal’s biretta is red, of a bishop’s green, and of others black.

Bugia. A low candlestick with handle. The candle should be of beeswax.

Cæremoniale. Refers to the Cæremoniale Episcoporum, which is the official liturgical book of episcopal ceremonies.

Canon. A book containing the Preparation for Mass, Prayers for vesting, the Ordo Missæ, the Preface, the Canon of the Mass and Thanksgiving after Mass.

Cappa Magna. A large mantle with a long train and fur cape (silk cape for summer wear) fastened at the back of the neck. The hood, when not in use, is caught up at the right shoulder. There should be only one train-bearer. The cappa is worn on days of the first class rite, except the Triduum of Holy Week, by the Ordinary in his diocese, by the archbishop in his province. It is worn by cardinals, patriarchs, legates in places under their jurisdiction. A bishop outside his diocese or an archbishop outside his province wears the mantelletta over the rochet.

Cassock. The principal part of the ecclesiastical costume is a long, close fitting garment, cut round at the bottom, and covering the entire body from the neck to the feet.

Castrum Doloris. The catafalque or bier, used at the Absolution of the Dead.

Catafalque. A coffin- or casked-shaped form, covered with a black pall, used during the Absolution of the Dead, after Mass, when the body is not present. It is usually placed in the middle aisle near the sanctuary (sometimes near the middle of the church), two or three large candlesticks with candles of (unbleached) wax placed on each side.

Choir (choral) Dress. The cassock worn by prelates in choir. It differs from the ordinary cassock in this that it has a train, which may be let down on occasions specified by the *Cæremoniale*. Canons wear cassock and surplice.

Clara Voce. A distinct tone of voice.

Dignior. The first dignitary of the clergy.

Faldstool. A movable folding chair so constructed as to serve the double purpose of sitting and kneeling. It is used by the bishop in Pontifical functions outside *of* his cathedral and within it, when not at his throne. The faldstool is covered with silk of the same color as the vestments worn by the celebrant. (De Herdt, I, 91. Mart. V, c. 4, n. 6.)

Gloves. Woven of silk, ornamented with gold around the border, and of the same color as the vestments.

Gremial. An episcopal apron placed over the celebrant's knees, when he sits at Pontifical Mass. It is of the same color as the vestments and ornamented with gold or silver fringe.

In Albis. Wearing amice, alb and cincture, the deacon also wearing stole.

Instrumentum Pacis. (Pax-board.) A plate of silver or other precious material on which there should be engraved some pious image. It is provided with a handle

and covered with a silk veil. In a Mass at which it is used (19) it is brought to the altar at the Prayer *Domine Jesu Christe*, etc. The celebrant kisses it, etc., as explained under No's. 19 and 25.

Kneeling-desk or Genuflexorium. (Wider than the prie-dieu.) It is furnished with a cover and cushions, and is used by the bishop in his own diocese. (De Herdt, I, 89.) Ordinarily it is covered with a green cloth, but when black or violet vestments are used, it is draped in violet. (De Herdt, I, 91.)

Mantelletta. A garment without sleeves, reaching almost to the knees, open in front, and fastened at the neck with a hook; two vertical slits permit the insertion of the arms. It is worn over the rochet by prelates in places that are not within their jurisdiction.—Cardinals (outside of Rome) do not wear the mantelletta, but the mozetta only over the rochet. (Martinucci-Menghini, VII, c. 3, n. 3.)

Metropolitan Cross. A processional cross, but the image is turned toward the Archbishop. "It should not be double-armed." Nainfa, p. 20. (Cath. Encyclopedia, et al.)

Mitre. 1. Precious,—of white silk, ornamented with gold, jewels, and needlework.
2. Gold cloth,—of white silk, interwoven with gold, or of plain gold cloth, without jewels or other rich ornaments.
3. Plain or simple,—of plain white silk, damask, or linen. The fanons are ornamented with red fringe.

Morse. Large clasp used for fastening the cope. It is used by the Ordinary only. (S. R. C. n. 2425 ad 9.)

Mozetta. A short cape-shaped garment which covers the shoulders and can be buttoned over the breast; at the neck it has a small ornamental hood. Its color varies with the rank of the prelate.—Prelates wear the mozetta within their own jurisdiction, outside of which they wear the mantelletta instead of the mozetta, except

suffragans assembled in a Provincial Council. In presence of a Cardinal, the Apostolic Delegate, or the Metropolitan, a bishop, even in his own diocese, wears the mantelletta under the mozetta, and if the Cardinal is a Legate a latere, the bishop does not wear the mozetta at all. Cardinals in Rome wear the rochet, the mantelletta, and over the latter the mozetta. But in their titles, and outside of Rome, they wear the rochet and the mozetta. (Martinucci-Menghini, VII, c. 3, n. 3.)

Pallium. An ornamented band of white wool, with two pendants, to be worn over the chasuble at Solemn High Mass on certain days determined by the Cæremoniale. It is worn by the Pope, patriarchs, primates, and archbishops. Cf. No. 278.

Pastoral Staff. A long metal staff, curved at the top, and pointed at the bottom. It is carried by archbishops, bishops, and abbots as a symbol of authority to rule.

Pax. See *Instrumentum Pacis*.

Pectoral Cross. A cross of Latin form worn hanging over the breast by Prelates invested with the episcopal character; also by Abbots, in virtue of an immemorial custom; and, by a special grant, by Cardinals who have not received the episcopal consecration.

Platform The raised floor on which the altar stands.

Precentor. The one who pre-intones the antiphons at Vespers.

Predella. Lipper platform in front of the altar.

Recto tono. Sustained tone of voice without inflection.

Ring. The pontifical ring should be of gold, ornamented with a large precious stone.

Rochet. This is a close-fitting garment of linen, something like a surplice, but with tight sleeves. The opening for the neck should be cut square, like that of the cotta; the bottom, the shoulder pieces, and the extremities of the sleeves, ornamented with lace. Under the lace, at the shoulder pieces and sleeves, is put a silk lining, visible through the lace. This lining should be of the same color as the trimmings of the choir cassock.

Sacrarium. A cistern, under the church, into which the water used in Baptism is drained and in which the ashes are deposited after burning blessed vestments or cotton, etc., used in administering the Sacraments. The walls of the Sacrarium may be finished in solid masonry, the bottom should be covered with loose stone or gravel. The top should be well covered, but there should be one stone furnished with an iron ring so that it can be readily removed. (Cf. Page 335, Note 2.)

Salver. Tray on which the bishop's vestments are placed.

Sandals. These are the footwear used at Pontifical High Mass by Bishops and all who have, by law or special concession, the privilege of using the "pontificals." The shape of these sandals is that of low shoes, with a thin sole and a flat heel. These sandals are made of silk. Their color is that of the office of the day. Sandals are not used at Requiem Masses.

Scutifer. A bishop's chaplain, who assists in putting on and taking off the sandals and stockings.

Secretarium. Room or chapel where the bishop vests for Mass.

Stockings. A close-fitting covering for the foot and leg, fastened above or below the knee with a garter. The Liturgical Stockings, those prescribed by the Rubrics, are made of woven silk material, and their color is the one required by the office of the day.

Stola latior. A broad stole, used instead of a folded chasuble. "*Stola latior stolone, ita incongrue appellata, quia non est stola, sed planetam complicatam super stolam gestandam repræsentat, nullas habeat cruces, sed carum loco tantum fasciolas ornamentales.*" Martinucci-Mcnghini, I, p. 102, N. 1.

Throne. Seat at which the bishop officiates solemnly in his own diocese. The drapery should be of silk and of the same color as the vestments; not of gold, unless a cardinal officiates. In Masses for the Dead it is draped with violet material. (Cær. Ep., lib. II, c. 12, n. 1. Mart., Favrin, et al.) The throne should be equipped with a

square canopy draped with material of the same color as the vestments, and should rest on a platform furnished with three steps. (Cf. Page 94, Note.)

Train-bearer, of the Ordinary, wears a purple cassock with black ferraiolo (cloak) when the bishop is vested in cappa magna and the cotta over the purple cassock when the bishop is clad in pontifical vestments. (Nainfa, Costume of Prelates, p. 75, Note.)

Tunic and Dalmatic. Both made of light silk, of the same color as the chasuble and of the same cut as the dalmatic worn by the deacon. The dalmatic may be slightly larger than the tunic and ornamented with narrow gold galoons.

Zucchetto (pileolus). A round skull-cap of purple silk, lined with red leather, worn by bishops under the mitre. By a brief of June 17, 1868, Pope Pius IX. granted to all patriarchs, archbishops and bishops, the privilege of wearing this skull-cap at home, in church, even when celebrating Mass, except from the Sanctus until after the Communion. When assisting at Mass in cope the prelate may wear it, except at the Consecration and Elevation. When assisting in cappa, mozetta, or mantelletta, he removes it from the Sanctus to the Communion, also at the reading of the Gospel, whenever he is incensed and, always, when the Blessed Sacrament is exposed.—When the bishop is clad in sacred vestments, the first assistant deacon puts the zucchetto on the bishop and removes it. When the bishop is not clad in sacred vestments, he himself puts on and removes the zucchetto (Cær. Ep., lib. I, c. 8, n. 3. Martinucci-Menghini, V, c. 3, art. 2, n, 13, Nota.)

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